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Black Lesbian Sues ABC over Race, Sex Bias

By Kim Westheimer

WASHINGTON, DC —

A Black lesbian here has filed a \$20 million dollar suit against the American Broadcasting Companies (ABC), charging them with discrimination on the basis of race and sex. Although discrimination on the basis of sexual preference is not a charge in the suit, Dorothy Green also claims she faced discrimination at ABC because she is a lesbian.

The District of Columbia has a human rights ordinance which prohibits discrimination on the basis of race, sex and sexual preference.

Green, who was fired by ABC on May 16, had been employed by the company for the last four years

as a technical manager in the Washington News Bureau. She was the only woman in this first-level management position.

The suit, filed May 29, states that Green was subject to "repeated acts of insubordination by white male engineers and technicians, with the effect of the erosion and undermining of [Green's] ability to carry out her duties as supervisor." In addition, states Green, her immediate supervisor, Bruce Miller, sanctioned and encouraged the behavior.

Miller, as well as two ABC employees under Green's supervision, James Truelove and Harold Patnode, are named as co-defendants in the suit, along with

ABC.

In a phone interview with GCN, Green said, "There was an effort to harass me to a point where it jeopardized my health [resulting in] colitis, anxiety and depression." She said her co-workers were "rude" and "cold" and left her out of the company's "information line. You can't be a manager without being part of the information line."

The suit does not address issues of discrimination related to sexual preference because her lawyers believe there is more evidence to prove race and sex discrimination. She added, "[Discrimination can be] subtle. People don't have to do overt things — call you dyke or nigger. They can do other things to undermine you." For example, Green said her secretary was consistently rude to her. "woman callers." In addition, her supervisor formally reprimanded her for use of the company phone for personal calls, something Green maintains would never have occurred had she been heterosexual. As more evidence is accumulated, Green said the suit may be amended to include discrimination on the basis of sexual preference.

This is the second suit Green has filed against ABC. The first suit, similar to the current one, was filed May 14, but withdrawn for revision after Green was fired on the

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Dorothy Green

Sharon C. Farmer

Maine Squashes Anti-Porn Bid

By Julie Ogletree

AUGUSTA, ME — Maine voters rejected by a 2-1 margin, June 11, an obscenity referendum which would have criminalized ownership or sale of sex toys and materials containing explicit sexual descriptions or photographs (See GCN Vol 13, No. 46).

Dale McCormick, president of the Maine Lesbian and Gay Political Alliance, credited the defeat to the "overwhelming number of public figures [who] came out against the measure."

A broad coalition of feminist, gay/lesbian, and liberal rights groups joined forces to oppose the referendum initiated by Concerned Citizen's for Decency, a rightwing Christian group. Voter sentiment against the proposal was motivated by a "Don't tell me what to do," attitude, McCormick said.

With most precincts reporting, the vote was 200,390 against the proposal and 79,415 for it, according to the New York Times.

The turnout, representing nearly 38 percent of the state's registered voters, was extremely high for a primary. In the 1982 gubernatorial primary,

the total number of votes cast was 159,000.

McCormick said she believes the power of the Christian right in Maine has "peaked," and added that she hopes the vote margin will convince legislators to stop "looking over their shoulders for fundamentalists."

The statute would have made it a criminal offense to manufacture, issue, sell, transmit, mail, deliver, rent, or possess "obscene materials" or "obscene devices" and would have applied "contemporary community standards" to determine what was obscene. Anyone found with one of the above would have faced a one-year prison sentence. Anyone with six of the above would have been charged as a "wholesale promoter," facing up to five years in prison. The referendum recommended that materials which showed a "prurient interest in sex," which depicted descriptions of "ultimate" sex acts, either "heterosexual or homosexual," and which lacked "serious literary, artistic, political or scientific value," be considered obscene.

—filed from Boston

No consensus on HTLV-III test use

Ban on Gay Bias Proposed by Insurance Council

By Marcos Bisticas-Cocoves

BOSTON — An advisory group to the nation's state insurance regulators, meeting here on June 8, has proposed that discrimination on the basis of sexual orientation be prohibited. Should the proposal be adopted, it will be the first time a national body of governmental officials has endorsed non-discrimination on the basis of sexual orientation.

In a draft document, the AIDS Advisory Committee of the National Association of Insurance Commissioners (NAIC) wrote that

no inquiry or investigation connected with an application for insurance coverage "shall be directed toward determining the applicant's sexual orientation." The provisional guidelines continued, "Sexual orientation may not be used in the underwriting process or in the determination of insurability."

"We got almost everything we wanted on non-discrimination," said Benjamin Schatz, of the advisory committee of NAIC and director of the AIDS civil rights project of the National Gay Rights Advocates (NGRA). "Blatant discrimination against lesbians and gay men has gone on a long time in the insurance industry," Schatz said, "it didn't arrive with AIDS. And this is a tangible benefit that the fight around AIDS has had for gay men and lesbians."

The advisory committee has yet to reach a consensus on the use of the HTLV-III antibody test for insurance purposes.

Jeff Levi, executive director of the National Gay and Lesbian Task Force (NGLTF) and also a member of the advisory committee, argued during the June 8 meeting that "the insurance industry is not in a vacuum. It must take responsibility for its effects." Levi referred to the effects testing may have on the civil rights of those who test antibody-positive. He further expressed the concern that people who fear they would test positive would be discouraged from taking the test lest they become unin-

surable, and thus spread the disease.

Galen Ullstrom, a representative of Mutual of Omaha, said that insurance companies must be able to test people for HTLV-III antibody, and if an applicant has prior knowledge as to his or her antibody status, insurance companies must be allowed to ask. He argued, as did others, that insurers must be allowed to remain solvent, and that given the medical costs associated with AIDS, they must be able to test.

Schatz said, "It didn't arrive with disagreement around the use of the test as 'our biggest battle.' 'We may be able to get safeguards, we may be able to limit the circumstances under which it is used.'"

The committee has already endorsed some limits. It agrees that "prior informed consent must be secured from the applicant regarding the test for the antibody to the HTLV-III virus," and that "insurers must apply the test on a nondiscriminatory basis," without regard to sexual orientation, marital status, occupation, or residential address.

The NAIC is an organization of the insurance regulators of the country. The group holds two national meetings a year. Model regulatory policies often emerge from NAIC meetings, and these are generally adopted by state insurance regulators.

The Advisory Committee on AIDS was formed at the NAIC

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\$600,000 from Justice Department

Schlafly Group Awarded Domestic Violence Grant

By Anne Phibbs

WASHINGTON, DC — An organization with strong ties to Phyllis Schlafly's Eagle Forum has received a Justice Department grant for its work against domestic violence. The Task Force on Families in Crisis was awarded \$622,000 on May 8. The grant has drawn fire from many domestic violence activists who charge the Task Force has no demonstrated experience in domestic violence work and may have been established in order to take money away from legitimate battered women's programs.

The connection between the Task Force and Schlafly's anti-

feminist, ultra-conservative organization was first established when People for the American Way, a liberal rights group, filed a Freedom of Information Act request on the Eagle Forum. Included in the information packet they received was the grant application from the Task Force on Families in Crisis. According to a source who does not wish to be identified from People for the American Way, three of the four officers of the Task Force are officers of the Eagle Forum or recipients of Eagle Forum awards for good service. Members of the Task Force's Board of Directors are also linked

to Schlafly's group.

Among the feminists who charge the Task Force is unable or unwilling to work effectively against domestic violence are members of the National Coalition Against Domestic Violence, a network of 1300 programs, hotlines and shelters across the U.S.. Kerry Lobel, acting executive director of the Coalition, told GCN the Task Force appears to be a brand-new organization whose grant application cites only two current programs, neither of which is related to domestic violence. One of the programs deals with child

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News Notes

quote of the week

“We believe young males who might be proselytized into the gay community should be taught explicit facts about their anatomy before it is too late. Torn hemorrhoidal tissue cannot be prevented with “barrier methods” used to prevent sperm transfer and AIDS...And homosexual males have a far greater incidence of hemorrhoids than non-homosexual males.”
— *Dr. Cory SerVaas, from the “Medical Mailbox” column in the Saturday Evening Post, April, 1986.*

you won’t see this on dallas

HAMPSHIRE, England — When a man here came out to his new mother-in-law during his wedding reception, the shit hit the fan. According to the *Philadelphia Gay News*, Martin Chapman was reportedly physically attacked by his mother- and father-in-law after he made the announcement. His new wife, Karen Moore, who is pregnant, said she had no idea her husband was gay until he told her mother. Moore is now seeking an annulment from the Church of England and an “AIDS test.” So who gets to keep the blender?

—Stephanie Poggi

dane county gives in to queer big siblings

MADISON, WI — The Board of Directors of the Dane County Big Brothers/Big Sisters voted on May 22 to allow lesbian and gay volunteers to serve as big brothers and big sisters. This decision reversed a six-year policy of excluding lesbians and gay men from the program.
The human service agency had been the target of a campaign by The United, a lesbian and gay social service and advocacy agency, after a Madison gay man was rejected as a Big Brother.
Big Brother/Big Sister applicants will still be questioned about their sexual orientation, but the organization claims open lesbians and gay men will no longer be disqualified. Instead, parents will be given information about sexual orientation as part of a volunteer’s profile. According to the *Capital Times*, a child’s parents and a staff counselor will review the profile and decide if the match is appropriate.
—Kim Westheimer

do black feminist writers victimize black men?

NEW YORK — Black lesbian feminist author Barbara Smith will appear on public television with Black author Ishmael Reed in a debate on the treatment of Black men by Black feminist authors. The prerecorded discussion for *Tony Brown’s Journal* can be seen nationwide the week of June 19 to June 25.
A press release for the show describes Reed’s opinions, but neglects to mention Smith. The release states, “Ishmael Reed, author of a new book, *Reckless Eyeballing*, feels that some Black feminist writers, by projecting negative Black male stereotypes in their work, are taking part in a media conspiracy to blame Black men for male chauvinism.” According to the release, Reed’s new book features a hero who shaves the heads of Black female writers after charging them with “betraying Black men for personal gain.”
Smith told *GCN* that the primary topic for the show is *The Color Purple*, by Black feminist author Alice Walker. Smith added that the program “turned out to be a debate for men by the boys’ rules.”
Smith is a founder of and publisher for Kitchen Table: Women of Color Press in New York. She is also the editor of *Home Girls, A Black Feminist Anthology* (Kitchen Table, NY.)

The debate, entitled “Do Black Feminist Writers Victimize Black Men?” will be aired in New York on June 21, ch. 13 at 11 a.m., and on ch. 25 at 7 p.m.; June 22, ch. 21, at noon, and on ch. 49 at 5:30 p.m.; and June 24, ch. 31 at 5 p.m. In Boston, the debate will be aired on June 21, ch. 44 at 7 p.m.; June 25, ch. 44 at 9:30 p.m.; and June 26, ch. 44 at 5 p.m. In other cities, check local listings for the week of June 19 to 25.
— Kim Westheimer

caucus to endorse candidates

BOSTON — The Massachusetts Gay and Lesbian Political Caucus will decide which candidates it will endorse on Tuesday, June 24. Politicians running for lieutenant governor, attorney general, auditor, and the Eighth Congressional seat will be considered for endorsement. The meeting will take place at the University of Massachusetts, Park Square Building in the first floor lounge at 7 p.m. For more information call (617) 262-1565.

— Kim Westheimer



attention prisoners and friends!

LONDON — Amnesty International (AI) is doing a study to find out more about people imprisoned for reasons related to homosexuality. This includes research on both the original conviction/sentence, and also on the fact that gay men and lesbians, once inside prison and once found to be gay, very often have to do more time than straight people with the same record, because of all the ways prison officials have of showing their bigotry and giving you a harder (and longer) time: for example, being put in isolation (or PC) where you can’t work or get an education, and therefore can’t earn “good time” and an earlier parole.

AI is a very powerful voice, internationally, on issues of imprisonment, but they have not been willing to defend gay and lesbian prisoners, mainly because of religious beliefs in various countries prohibiting homosexuality. This study could be an important step in changing their attitude. Please respond to these questions below as soon as possible and send to Mike at *GCN*, where they will be forwarded to London in a package. Please type or write very clearly!
1-date; 2-name (underline last name); 3-country where imprisoned; 4-address before arrest; 5-date of birth or approximate age; 6-education (names of schools); 7-occupation (on the streets); 8-nationality (American or ?); 9-minority group (race, religion, sexual preference, other); 10-conviction (name of charge you are imprisoned for); 11-previous arrests; 12-have you had adequate legal aid? if not, why not? name of lawyer; 13-date of trial and name of court; 14-probable date of release; 15-your complete prison address; 16-conditions of imprisonment (details); 17-state of your health; 18-other remarks if available, including press clippings, trial records, relevant laws, organizations which have been helpful to you.
Don’t worry if you don’t have answers to *all* the questions (especially No. 18). AI is looking for evidence about whether being gay/lesbian leads to (or increases) imprisonment. If you have any information or experience about this, send it now. *GCN* is one of the very few places where this information will be gathered, so spread the word!

— Mike Riegler

unedited diary of anne frank reveals lesbian feelings

AMSTERDAM — According to *De Gay Krant*, the soon-to-be-published unedited English version of the *Diary of Anne Frank* includes references to Frank’s awakening lesbian feelings. The diary, which was published in edited form in 1947 and sold more than 15 million copies, was recently published in its entirety by the Dutch government. It chronicles the experiences of an adolescent Jewish girl in hiding in Amsterdam during World War II.
Following is a translation of an excerpt from the new Dutch edition: “Sometimes in bed at night I have an uncontrollable urge to feel my breasts, and to listen to how calmly and steadily my heart beats. . . .
“Unconsciously I must have had similar feelings before I came here, because I know that when I used to spend the night with Jacqueline, I could barely control myself, I was so curious about her body, which she always kept hidden from me and which I have never seen. I asked Jacqueline if we should, as a proof of our friendship, feel each other’s breasts. She refused. It was also the case that I had a terrible urge to kiss Jacqueline, and did so. I become ecstatic every time I see a naked figure of a woman, such as a Venus in an art history book. Sometimes I find it so wondrous and beautiful, that I have to hold myself in, so that I do not begin to cry.
“If only I had a girlfriend!”

—Kim Westheimer

san diego university denies funds to gay group

SAN DIEGO, CA — The student government at San Diego State University has denied funds to a gay and lesbian campus group, according to the *San Diego Gayzette*. The Gay/Lesbian Students Union (GLSU) says it will appeal the 6-5 denial by the finance board of the Associated Students.
Arguments against funding GLSU appear to have been based on allegations the group is primarily a social organization. GLSU president Karen Luedtke rejected this charge, saying her group operates a referral service for gay and lesbian students. GLSU treasurer Jeff Rock added that the organization has been asked to give presentations at area high schools.

— Stephanie Poggi

schmidt’s beer not for ‘prissy’ men

NEW YORK — Some 40 members and supporters of the Gay and Lesbian Alliance Against Defamation (GLAAD) participated in a May 29 afternoon demonstration against Schmidt’s beer. The two-hour protest, inspired by a radio advertisement for Schmidt’s beer that makes use of sexist and classist stereotypes, took place on East 42nd Street in front of the office of Geers Gross Advertising, the creator of the ad for the Philadelphia-based beer company.
The commercial claims that the Christian Schmidt product is “not for prissy women, . . . interior designers [or] . . . for men who want to be prissy women.” It first aired on May 21. Naphtali Offen of GLAAD told *GCN* that WGBS-FM Director of Broadcasting Ellen Miller was receptive to removing the ad if it received a sufficiently negative response from the public. The commercial was withdrawn on that day following a massive phone-in protest.

Three other stations have, however, continued to run the ad. GLAAD’s Darrell Yates Rist reported that WNBC General Manager John Hays found the advertisement “appropriate” in light of the station’s practice of taking “humorous . . . potshots” at “special interest groups.”
Rist characterized the Schmidt ad as “cheap commercialism at the expense of a minority’s dignity.” Demonstrators on May 29 carried picket signs accusing Geers Gross and its client of bigotry, of fear-mongering, and of fostering repression. Protest organizer Amy Bauer noted that the use of the phrase “prissy women” offended her as a woman. A May 22 *Daily News* editorial added that “the blue collar male is being insulted, too [by the ad’s] image of a chug-a-lugging ape with a beer in one hand and a comic book in the other.”

A proposed revised version of the commercial’s script, written on May 23, mocked the protests the original ad engendered and concluded, “you guys shouldn’t be so sensitive.”
—Bruce-Michael Gelbert

aac incorporates as independent, non-profit

BOSTON — The AIDS Action Committee (AAC) and its parent organization the Fenway Community Health Center have announced that the AAC will incorporate as an independent, non-profit organization as of June 30, 1986. The name of the new organization will be the AIDS Action Committee of Massachusetts.
The AAC was created in 1982 as a special committee of the Fenway Community Health Center’s Board of Directors to address what was then perceived as an immediate health crisis, states a June 6 joint press release from AAC and the Health Center. According to Larry Kessler, Executive Director of the AAC, “When the number of cases increased from five in 1982 to 500 cases by the end of 1985, it became clear that this was not a temporary crisis. . . . As the Committee’s mission focused more on the unmet social needs of people with AIDS, our identity has evolved into a different and independent organization to provide support services and AIDS education.”
Elaborating on the advantages of separating the two organizations, the Executive Director of the Fenway Community Health Center, Dale Orlando, stated, “With distinct and related missions, both organizations will have increased access to public and private resources and more effective outreach to our respective clienteles.”
The Fenway Community Health Center, which opened in 1971, provides medical services targeted to the gay community and to the elderly and low-income residents of the Fenway neighborhood in Boston. Services available at the Center include primary health care, mental health counseling, women’s health care, HTLV-III education and testing, alternative family planning, sexually transmitted disease services, and AIDS/ARC care and research.

michigan lesbian camp stands ground

OWENDALE, MI — Efforts by townspeople to force out a newly opened lesbian camp here have failed.
According to *Another Voice*, Camp Whatyawanabe, run by owners of a Detroit women’s club, opened as a “place for lesbians to get away from everyday pressures.” Those pressures followed lesbians to the camp in the form of harassing telephone calls and cars speeding through the 70-acre campground.
Neighbors apparently found out about the club after owners placed a lesbians-only ad in the publication *Metra*.
In response to the harassment, Camp Director Christina Emmons called a public meeting that drew approximately 100 opponents of the lesbian camp. However, harassment has apparently decreased since the meeting.

—Kim Westheimer

Westfield State College denies payoff

Student Paid \$10K after Sex Charges Surface

By Kim Westheimer

WESTFIELD, MA — Allegations and rumors abound in the case of a male college student who received more than \$10,000 shortly after his mother accused a male college administrator of sexual crimes against her son. It is unclear whether the administrator is being accused of sexual assault or of engaging in consensual sex with the student who was in his early twenties at the time.

GCN was informed by a woman who answered the phone at the home of the student that he was "not available for comment."

Mark Peters, attorney for Westfield State College, told GCN the student in question received \$10,000 and a full scholarship for three semesters' tuition in response to an "educational malpractice" suit filed by the student. Peters said the payment was not connected to the charges of sexual abuse which were made two months before the cash settlement. Peters refused to elaborate on the nature of either of the charges connected to the student.

Westfield State faculty question why they were not made aware of the nature of the educational malpractice suit. Ronald Michaud, president of the faculty

union, told GCN, "This matter [educational malpractice] never came to my attention — which leads me to believe it is not an academic matter. I can only assume or guess otherwise." Faculty members are frustrated and angry, said Michaud, because "faculty are being labeled with this problem that is not their creation."

Adding to the secrecy surrounding the case is an excerpt of the settlement document signed by the chairman of the college's board of trustees, Charles Hapcook, on January 29, and by the student on February 10. The document, printed in the Springfield daily, *The Morning Union*, states that the parties involved concur "that this agreement and subject matter out of which it arises shall remain confidential and further agree not to make public the terms and conditions of this agreement."

The nature of the student's complaint is merely hinted at in the document's statement that "a controversy has arisen between the parties to this Agreement as to the quality and overall effect of [the student's] educational experience at Westfield State College and...the parties desire to settle

their differences through an informal resolution while at the same time avoiding unnecessary costs and inconvenience of litigation."

The offices of Hapcook, as well as those of the college's administrators, are refusing comment to the press and are forwarding all calls to attorney Peters.

Peters said faculty members were not notified because the legal nature of the matter warranted confidentiality. When asked if the academic problem at the center of the student's charge has been rectified, Peters said, "The college never acknowledged that there were problems. The college does not accept the proposition that had the matter gone to the courts [it would have lost.]" Peters, who has been a member of the law firm that represents the college for 12 years, said that he has not been aware of any other charges of sexual abuse by a Westfield College professor or administrator.

However, allegations of "sexual misconduct" by a particular college administrator have been circulating for years, according to a source who wishes to remain anonymous. The source said it was unclear if the administrator sexually assaulted college students or

whether students who are above the age of consent chose to have sexual relations with the administrator.

An anonymous letter, written in or before March, addressed to Gov. Michael Dukakis, the Board of Regents, Massachusetts state colleges, and all news media, accuses a specific administrator of "sexual misconduct" with the student. The letter also states that it was the mother of the student, not the student, who issued the alleged sexual misconduct complaint.

The former Westfield State College administrator who was named in this letter could not be reached for comment.

According to an article in the *Morning Union*, the Board of Regents was notified of the sexual misconduct complaint by the student's mother in January. David Beaubien, chair of the Board of Regents, told the *Union* he was made aware of the sexual misconduct charges in January, but was unaware of the \$10,000 cash settlement prior to recent publicity. Beaubien stated that the sexual abuse charge was referred to the state Attorney General's office.

Beaubien did not return GCN's calls. Attorney General Bellotti's office said they could make no comment about the case.

Responding to current publicity about the case, the Board of Regents met in a closed session on June 9. Although board members have individually expressed concern about the case, the Board abdicated responsibility in the matter. In a statement following the meeting, the Board stated that "this matter was referred by the Regents General Counsel [James Samel] to legal representatives of

the Attorney General and Westfield State College for review and investigation. The Regents expect that once the appropriately involved authorities complete their review and investigation, the Attorney General and the Trustees will make a full public explanation of the resolution of this matter."

Mary Lou Anderson, a member of the Board of Regents, told GCN that many board members were not satisfied with the way the \$10,000 was awarded. "That's not what you do in academic circles if a student has a quarrel," said Anderson. Anderson said she was not made aware of sexual abuse charges prior to recent publicity. "I assume we should have been made aware of it," she added.

State Representative Andrew Natsios (R-Holliston) has requested that the Legislature's Post Audit and Oversight Committee investigate matters at Westfield College. Asked what he hoped to gain by such an investigation, Natsios told GCN, "I want to find out who's responsible for making this outrageous deal [\$10,000 payment] to cover up this whole thing."

Natsios said an investigation by the legislative committee is appropriate because the issue is directly related to state funds appropriated by a state institution. In addition, said Natsios, if "any of the things [that happened at Westfield] are not illegal, they ought to be." Asked to elaborate, Natsios said it should be illegal for a state college to pay a student \$10,000 to stop him from suing the institution.

The Post Audit and Oversight committee will discuss Natsios' request on June 16.

Repeal referendum rumored

Koch Vetoes Weakening Amendment to Rights Bill

By Jim Kiely

NEW YORK — In a move that has relieved the gay/lesbian community and enraged some members of the city council, Mayor Edward I. Koch vetoed on June 4 an amendment to the city's newly-enacted gay rights law. Amendment 576-A would have significantly weakened the housing protections extended to gay men and lesbians through Local Law 2, passed by the council on March 20.

Koch had earlier indicated he would sign an amendment that would have increased the housing exemption from two-family, owner-occupied dwellings to four-family, owner-occupied dwellings. However, the amendment that finally reached the Mayor's desk went further, exempting from the provisions of Local Law 2, housing where "not more than three families in addition to the owner and the owner's family lived." Under this measure, if a landlord and a member of his or her family lived in separate apartments in a building, a five-unit dwelling could be exempt. Council member Samuel Horwitz of Brooklyn, a sponsor of the amendment, called Koch "nitpicky."

Other council members who had supported the weakening amendment also attacked Koch's veto, and may seek a November referendum aimed at abolishing Local Law 2 completely. According to various sources, Council member Noach Dear, who led the opposition to the bill, is a main force behind the referendum effort, which needs 100,000 signatures to place the question on the ballot. Dear's office refused to comment to the council member's plans.

City Council Majority Leader Peter Vallone, another opponent of Local Law 2, charged Koch "manipulated" the council into passing the bill by promising to support the four-family exemption. While Koch confirmed this promise, he said he never intended to allow exemptions for larger than four-family, owner-occupied dwellings. "[Though Vallone remains opposed to Local Law 2,] he will not initiate a movement to override the mayor's decision. But he would definitely vote in favor of such a measure if it were brought to the floor," Vallone's press secretary told GCN. A council move to override the vote appears unlikely.

Local activists expressed concern about a civil rights measure being put to a public referendum. "I don't have to tell you there is a lot of homophobia out there," said Andy Humm of the Coalition for Lesbian and Gay Rights. "The batting average is not very good

when it comes to referendum issues...A referendum is going to be tough."

Accordingly, local groups have begun to work with gay and lesbian organizations as well as public officials to prepare for a campaign opposing the referendum.

In addition to the direct threat the repeal would pose to gay men and lesbians, the city council could come out a political loser as well. Under New York City law, a successful repeal effort would ultimately weaken the council's power, since a city law mandates that such a referendum be directed at the section of the city charter that enabled the council to take the action. Thus, a referendum on abolishing Local Law 2 would actually strip the council of its power to act on civil rights, housing or related matters. "If that should happen, if the council were prohibited from working for the benefit of all New Yorkers, then what sense would it make to have a council at all?" Humm pointed out.

In a poll conducted in New York last month, 56 percent of the respondents expressed support for Local Law 2, while 27 percent voiced opposition.

— filed from Boston.

Black lesbian sues

Continued from page 1

16th. The firing, says Green, was on trumped up charges and in retaliation for the suit. She says she was fired for failing to return video cassette recording equipment that she had signed out in September of 1985. Green told GCN she has a witness who saw her return the equipment in December.

The revised version of the suit states that the firing resulted in "loss of wages and benefits, impairing of [Green's] ability to secure new employment commensurate with her abilities and experience, great emotional and physical distress and suffering, humiliation and embarrassment, and injury to reputation."

"There are no merits to Ms. Green's claims," said ABC spokesperson Julie Hoover. Hoover, reading an ABC official statement regarding the case continued, "[The claims] are virtually identical to a lawsuit she previously filed against the company and withdrew. As was done in that case, ABC will be filing a counter claim against Ms. Green."

The counter claim, said Hoover, is to "recover from Ms. Green the value of certain company property." Hoover would not divulge

whether that property was the video equipment Green says she was accused of stealing.

Hoover denied any connection between Green's firing and the lawsuit. Linda Huber, one of the lawyers representing Green, told GCN, "It [the counter claim] is clearly retaliation on the part of ABC."

Huber and her associate, Mark Lane, became involved in the case in December of 1985 after Green contacted them regarding harassment at ABC. Huber and Lane consequently wrote a letter to ABC asking for a meeting to discuss Green's allegations. The lawyers did not receive a response until February, at which time they were told that ABC rejected Green's claim and that there was no reason for management to meet with the lawyers.

Five other Black ABC employees have recently filed race and/or sex discrimination charges against ABC. Three of those employees are women. "From our experience, the volume of complaints against ABC far outweighs those against other networks," said Huber.

— filed from Boston

Domestic violence

Continued from page 1

pornography, the other promotes social security benefits for the "career homemaker" or "dependent wife."

Lobel said the grant advocates keeping families together above all and states nothing about the causes of domestic violence. The grant suggests "shelter" is a negative term, and should be substituted with "family stress center."

The grant application of the Task Force also provides evidence that the group was established in response to the \$600,000 grant awarded to the Coalition by the Justice Department last year. The grant states, "We believe the

government has an obligation to balance the tremendous amounts of government money given to feminist groups who pursue their own agenda at taxpayers' expense." The grant to the Coalition was highly controversial among conservative Congressmen and rightwing organizations, some of whom argued the Coalition's work on lesbian battering should disqualify it from funding. Attorney General Edwin Meese III responded to the charges by temporarily blocking the award of the grant and accusing the Coalition of being a "pro-lesbian, hardcore feminist" group. (See GCN, Vol. 13, No. 5)

Lobel told GCN feminists will be watching the work of the Task Force and are wary of Schlafly's influence on the group. She said she doubted any of the money would be spent on lesbians, women of color or low-income women. "The Eagle Forum is diametrically opposed to everything we [the Coalition] stand for," she said.

Phyllis Schlafly referred GCN's questions to the executive director of the Task Force on Families in Crisis, Tottie Ellis, who did not return GCN's phone calls

— filed from Boston

Insurance

Continued from page 1

meeting last December in Reno. It has met twice thus far. It is largely made up of representatives of the insurance industry, the very people NAIC members are to regulate. It is advisory to the Health and Life Committee of the NAIC.

The committee has a mandate to formulate guidelines on AIDS relating to appropriate insurance application questions, non-discriminatory insuring practices and HTLV-III testing procedures, and standards of confidentiality for applicants' medical records.

The report of the Committee was accepted by the Health and Life Committee on June 11. As GCN goes to press, the executive committee of the NAIC is considering the report.

Fifteen percent of people who have health insurance are covered by individual policies. Since only individual policy holders are screened on a person-by-person basis, the proposals being considered would only affect them. Figures were not available on those who do not have insurance.

Community Voices

GCN prints all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are only printed on a space-available basis. Letters should be TYPED and DOUBLESPOCED and limited to five typed pages. Send to Community Voices, GCN, 167 Tremont St., Boston, MA 02111.

furthering stereotypes of bisexuals

Dear GCN:

I feel confused about the point Lisa Woody was trying to make in criticizing Shelly Mains' review of "My Two Loves." Ms. Woody's statements about bisexuals, as well as her disapproval of Mains' criticism of the movie's end, seem to support the stereotypes of bisexuals which Mains' review decries. Yet Woody is upset with Mains, and calls her "bisexist."

Initially, Woody claims that Mains has failed to legitimate Gail's bisexuality. This may be quite true. However, Woody's further statements seem to promote stereotypes of bisexuals. She says, "the reality of being bisexual is that only a woman can give you part of what you really need, and only a man can give you the other part." This, together with her claim that a choice between Ben and Marjorie would require Gail to "enact only one side of herself" supports the association of bisexual person with individual unable to have a fulfilling relationship with a person of either gender. (If you can only get one part or one side of what you need from one sex, then this implies that bisexuals will be eternally dissatisfied, longing for the other "part" they are not getting).

Woody's claim that Gail left the two because she needed to "become whole" (what does *that* mean?) is to me a weakly-supported thesis. To begin with, Gail's reasons for rejection of Ben were made clear in the film — he was always pressuring her to marry, she was upset by his chauvinism. However, Gail's rejection of Marjorie had no comparably strong basis. In my view, the film neither emphasized the significance of Gail's "search for herself" on her ability to establish a relationship, nor did it provide adequate evidence of conflict between Marjorie and Gail to explain a breakup between them. Consequently we are only left with the stereotypical message, as Mains has shown, that bisexuals are confused and "break the hearts of man and woman alike." However, Woody, instead of praising Mains' astute observations, censures her as "bisexist." I find this confusing.

I am also confused by the term "bisexist." We call individuals "heterosexist" when they assume heterosexuality to be the norm, which homosexuality is the abnormal deviate upon. Therefore I would assume that the term "bisexist" similarly refers to persons who believe bisexuality to be the norm, and who say things like "bisexuals are the most open-minded people" or "everybody is really bisexual." However this is clearly not Woody's use of the word. So perhaps someone else knows — is "bisexist" really used as Woody uses it? To refer to people who deny the legitimacy of bisexuality? If so, then does that make any sense in view of the structure and meaning of the word "heterosexist?"

Sincerely,
Deborah A. Mikuteit
Oakland, CA

applause for aids organizing

Dear GCN:

Kim Westheimer's article on people with AIDS and ARC who are organizing is one of the best articles on AIDS I've read anywhere.

- Politics affects the AIDS epidemic on every level:
- homophobic, racist and classist condemnation of PWAs.
 - connections to CIA-sponsored bacteriological warfare in the Carribbean in 1979.
 - biased research funding.
 - failure of the media (including the gay press) to present PWA "success" stories.

As a health activist and practitioner, I have been involved with PWAs for almost three years. The AIDS situation is too critical to allow for false divisions and the luxury of arrogance; it will only be with unity and team-work that we can effectively wipe out AIDS.

- What this means practically is :
- every avenue of research work must be seriously explored, particularly wholistic treatment approaches.
 - the recognition that AIDS is a disease of people, not gay men, prostitutes, IV drug users, etc.
 - lessons from the women's self-help movement be learned, such as empowerment comes through demystification and education.

The organizers of Boston's PWA/ARCs deserve our whole-hearted support and encouragement.

Elizabeth Sommers
Cambridge, MA

prisoners & pride

Dear GCN:

As all of you out there get ready to celebrate your (our) pride, remember your brothers and sisters in prison, and what all of our community through the years (inside and outside) have gone through and know that as a united community we will survive.

And after your celebration (or before!) why not pick up your pen and write one of the "Prisoners Seeking Friends" and help us stay part of our community.

You'll give us something to be proud of too!

Thank you,
Robert Rolston
18259-004
Box 33
Terre Haute, IN 47808

write about positive subjects

Dear GCN:

As an occasional reader and stuffer I would say that your paper is very good. I like the cover picture; I think it deserves much credit. I also like certain stories that you cover.

I would like to add a few ideas into the paper. I would like to see stories written about gay people and their professions, as a living. I would like to see more input on things happening around the general area, and what they have to offer.

At times I feel that the paper tends to focus on the negative aspects of gay strife. How about some more positive subjects about our achievements? I wish you the best way possible on the future of the paper. I really enjoy all of the crew here at GCN.

With much love to all,
William Sweet
North Adams, MA

being respectable won't save us

Dear GCN:

I am compelled to write in part to respond to a recent, anonymous letter from an individual who complained about the failure of the gay community to project a respectable image.

I can sympathize in certain regards with the viewpoint, and am also concerned that the gay community is not working hard enough to overcome the image, and to some degree a reality, that gay life is something defined by raunchy sex obsession.

In many regards, I would personally be a type that would seem to straights to have the trappings of respectability: a successful engineer for a high-tech firm, who doesn't drink, smoke or use drugs; who doesn't go to bars or have casual sex. Personally, I do not even see being gay as something desirable, because it limits the ability to raise a family, which I think is only a basic and human type of thing to desire. Those who do not have any such desires are certainly due their rights to have their feelings respected, but I personally see such attitudes as immature and unappealing.

However, I have to say that anyone who thinks that we can win justice as a minority simply by knocking ourselves out to prove our respectability to straights, is sadly naive and obviously hasn't been heavily involved in the gay rights movement for the last 15 years.

For one thing, we must get it through our heads that to many a homophobic straight, you are not seen as being disrespectful in addition to being homosexual, but precisely because you are homosexual. In their minds, this is enough in and of itself to make you something disrespectful, and they can conceive of a respectable homosexual no more than they could conceive of a respectable murderer. For another thing, you do not understand the depth and breadth of homophobic prejudice if you do not understand what you are up against in trying reshape attitudes that are rooted in religious teachings. In trying to uproot homophobic attitudes, you are challenging the authority of basic Judeo-Christian teachings. To have to admit that any such teachings are simply wrong would threaten to undermine a deeply religious individual's confidence in the very framework from which they view life and the world. This would be a very unsettling thing, and for most persons, you simply can't do it.

It would also be naive to assume that even if you can convince a career-minded straight politician that we are indeed subject to inequities and injustices under the law, that this will necessarily make any difference or cause the politician to lift a pinky to help you. Most politicians follow the herd on the issue, and are willing to help you only if you already have enough other support that you don't need them. Very few are willing to stand out and look conspicuous in supporting you, if few others are doing so.

It would be nice if the gay movement could be an uplifting exercise in public relations, aimed at getting straights to see our humanity. Unfortunately, this is difficult, and I do not think that winning the love, trust and approval of straights is necessarily essential to the less ambitious goal of simply winning a fair shake under the law.

There comes a point when certain of your grievances are on such a basic and personal level, that you cannot take "no" for an answer when

the real gays respond

Dear GCN:

After reading GCN No. 45, and seeing Mr. dick's letter, I must write to correct a few things and also maybe give GCN readers a look at us "real gays" who are trapped in here.

I am an openly gay male inside for burglary. I read and enjoy and often communicate with GCN as well as other gay males. I am hoping to help some of my brothers and sisters on the outside to understand (because it is always an underlying issue) that we inside are NOT ALL THE SAME.

I need penpals for themselves as do many of us. I enjoy writing someone who understands the gay life and wants to become understanding of the gay prisoners' life and struggle.

I've only asked this from a penpal, to send me some food at Christmas. From people on the streets we need mainly letters of encouragement (as it can be VERY discouraging in these cages), and the thoughts and feelings we can share (which we often can't share in here).

Sometimes we gays have to be in "protective custody" (isolation) where we can not get work (and therefore money for personal items or cigs or coffee etc.), but we usually have no control over that.

Yes, Mr. Burdick, there are many con-artists in prison, but sir, there are also many of us who are gay and very serious with the penpal program for prisoners. Do you not have a few inside who have been serious over the years?

So, GCN readers, we are even more of a 'minority' here than you are there, and we have what seems to be an unwinnable fight without your letters and friendship.

Donald Wayne Wood Jr. ("Baby Doll")
EF-156243
Reidsville, GA 30499



you ask for them to be redressed, regardless of majority opinion. If you cannot find redress by working within your political system, you must at some point begin waging war on the system. To continue to work only within a system that bears no realistic hope at some point becomes at best naivety, and at worst the cowardice of being unwilling to take chances with one's own life.

In nearly half of the states in our country, the genuine status of a gay person is that of a criminal who has been lucky enough to escape prosecution. In Massachusetts, any gay male who has oral or anal intercourse, even within a totally stable and monogamous relationship, is theoretically a felon criminal. While this fact may not as of yet be of any great practical significance, this is in my opinion a condition, as a matter of principle, that you cannot accept without selling out your every last scrap of self-respect. You can just hide, be discreet, and introduce your lover as your "roommate," but taking this easy way out is precisely how we have allowed bigotry and oppression to grow to the virulent and sometimes psychotic proportions that we have today.

The question is how to wage a war without selling out your every last scrap of humanity, and this is something for which I do not have any comfortable answer. One attitude with which I can agree was best expressed by an individual interviewed in "The Life and Times of Harvey Milk," who compared the violence of Dan White's murders to the gay rage of the "White Night" riots, saying to the effect that "You can replace a broken window or a broken door, but you cannot replace a life."

We cannot continue to demonstrate to straights time and again that they can freely urinate on us without anything bad happening as a result, or we will find them urinating on us forever. It seems to me that the primary evil of the violence in the world today is in the killing and bodily injury inflicted. On the other hand, I think that compared to the oppression that brings unknown numbers of gay kids to blow their brains out, and compared to the countless ended and warped lives and minds that are neatly swept out of sight under straight society's rug, I personally think that many a million dollars' worth of property damage, as in the White Night riots, is something not only justified, but long overdue. Using less gentle persuasion on the straight political system would not produce quick results, would produce backlash, and might well be doomed to failure. It would certainly take the willingness to endure pain as well as to dish it out. However, I think that sometimes aggressive resistance is a duty, whether failure is the likely outcome or not, just as the Jews should have aggressively resisted the Nazis. The alternative is not a life worth the living, but a degraded life of lies.

I have found it difficult to link up with organized groups that share my outlook, although the increasing level of anti-gay activity brought on by the AIDS epidemic does seem to be waking more people up. For the time being, it may be more feasible for individuals, coming to the same conclusions at the same time, to wage their own private battles with straight society.

Mike Moskalik
Baintree

GayCommunityNews

Cover photos:
top: Greg Day
bottom: Bob Nelson
Cover design: Ina Cohen

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

Perhaps His Death Will Help Us to Realize: Some Personal Observations

By Craig Jackson

Three days before our 6th Anniversary, I received a phone call from John Bush. After listening to me tell him my lack of success in reaching people on the phone, he suddenly blurted out, "Michael is dead!" My first response after the initial shock had subsided was, as might be expected, "Was it AIDS?"

Michael had been a member of BWMT/Boston for several years, and its treasurer for the last year. He had hosted an elegant fund-raising evening for us several years ago, and for our auction last year had donated a sumptuous dinner for eight, which he had artfully prepared. Michael's job prevented him from attending meetings, but we in BWMT/Boston knew him as our friend. Yet none of us had known he had been in the hospital; none of us had had the chance to visit/comfort him; none of us had been able to offer help of any sort. Why?

In some ways it is not surprising. Michael, it seemed, had always been a private person; most of us never got to know him well. If he did have AIDS, why would he share the information? Indeed, my initial response, "Was it AIDS?" may help to explain this lack of information.

My remark, "Was it AIDS?" (which I'm sure most of us have said at one time or another) is a telling one. It expresses both a sense of fear and a degree of mistrust. Certainly, this fear is real. The "Grim Reaper" hangs over our community in the form of AIDS, and every death is a reminder of our own vulnerability. In our stated remark, "Was it AIDS?" there is also the unstated one, "Will I be next?"

This second unstated one shows a degree of mistrust. Perhaps we have been intimate with the person who died — did he know at the time?/ did we become infected with the virus? Or perhaps we have been intimate with his friends — did they know? It is hard to avoid these feelings, since our community has traditionally freely expressed its love (and still often does). AIDS has been with us such a short time that even if we have changed our sexual practices, we're never sure if we did it "soon enough," or if others have done likewise (and "in time").

It is no wonder that persons who find out they have AIDS/ARC (AIDS-related Complex) feel that a stigma has been attached to them and are reluctant to share that information with others in their own community, even though they may be friends. Similarly, we too are aware of the stigma associated with AIDS/ARC. As a result, even if we hear or suspect that a friend has either, we are reluctant to say anything to them about it, or to offer help or comfort.

Persons with AIDS often feel they only have two choices. First, they may choose to die "alone," or only share their having AIDS with extremely close friends (carefully chosen), who will protect their secrecy until after they are dead. Sometimes this can be a positive choice — made by individuals who assert their right to die. But often, it is thrust upon persons who do not know where to turn, who are unable to confront their homosexuality, or who cannot "come out" to their family, friends, etc.

Their other choice is to seek solace/help from virtual strangers — persons who volunteer their time, etc., through the various AIDS Action Committees throughout the nation. Persons with AIDS often feel this is the only place to turn and certainly these

volunteers have helped many of them to live and die "with dignity." As valuable as these volunteers are, too often persons with AIDS find they must rely exclusively on them for support.

I would like to point out that there is a third alternative, one that is infrequently chosen. Persons with AIDS can choose to seek support from their friends in the community — those persons whom they have known and with whom they have parted. This choice is a risky one to take, for the person with AIDS may find rejection instead of support; thus, he is not likely to choose it.

If we in BWMT and elsewhere in the community do not want our friends who have AIDS to slowly drift off and disappear from our lives; if we truly do not want them to feel alone, we must increasingly make clear that the third option does exist, and that as friends we *want* to share our remaining days together. We must convince each other through our actions that indeed we are not only friends on the dance floor, at parties, and in bed, but that we truly care for each other and are willing to share the burdens of life *and* death.

Ultimately, the final decision must rest with the person with AIDS. He must choose whether to share his suffering, and we must respect his decision. But the risk entailed by him must be minimized by us, if we hope to remain friends.

I first found out that a close friend had AIDS almost a year ago. I called him soon thereafter to have him confirm/deny the rumor. He confirmed it and we talked for awhile about it. For over half a year I put off calling him again, although I did write once. The plain truth was that I did not want to call and find out he had died. I felt better not knowing whether he was alive or dead!

The lack of love I was allowing myself to express through this neglect bothered me, but it was not until the possibility of visiting my friend?/ his grave? presented itself that I determined to call again. He is still alive, and I have had the chance to talk with him on several occasions. Sometimes I don't know what to say, and sometimes he isn't "up to" talking; nevertheless, I feel (and I hope he does) closer to him from so doing. Perhaps we will get to see each other again (which would be nice), perhaps we won't; after all, even though friendship may be forever, life is not.

Craig Jackson is the co-chair of Boston Black and White Men Together (BWMT).

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

noxious toxicity

Dear *GCN*:

With all the articles on building up our immune systems, I have seen little mentioned about the harmful cigarette smoke that we are forced to breathe every time we're in a Gay bar. This noxious toxicity lowers our immune system as well as being harmful to every organ of our body.

Surely it is time for the bars to have at least one smoke-free night per week, so those of us who don't wish to destroy ourselves will have that option.

Sincerely,
Joe Zeller
Oakland, CA

for truth, not dogma

Dear *GCN*:

I was disgusted to see an ad in *GCN* by the Kushi Foundation about "AIDS and Diet." When I was a member of the *GCN* staff in 1974, I remember demonstrating against Michio Kushi for his repulsive anti-gay remarks in his group's rag, *East-West Journal*. Maybe he's changed, but until he retracts such ideas, I say, "Beware."

This is not to say that there is not much truth in macrobiotics. The problem with any strict ideology is that you already start out thinking you know everything. Then comes along something like homosexuality that you know nothing about, and you try to fit it into your narrow set of rules. The result is disastrous.

Some of their "brilliant" quotes are:

- 1) "Homosexuality...is a blockage of the lower chakras which limits the natural expression of the truth inside a man or woman." (Vol 5, No. 8).
 - 2) "Homosexual involvements cannot lead to a fully blossomed life for either party." (Vol 5, No. 11).
 - 3) "When various kinds of artificial food...are common...homosexuality increases." (Vol 5, No. 11).
 - 4) I would prefer to encourage males to be masculine, and females to be feminine." (Vol 5, No. 11).
 - 5) "So loss of the traditional diet along with man's eating more feminine type food and women's eating more masculine type food, is the first cause of homosexuality." (Vol 5, No. 11).
- For truth, not dogma,
satya
Berkeley, CA

hiding is not the answer

Dear *GCN*:

Someone here said to me the other day that there is no way that they would write the shit that I do for a fag news (yours) "even if I was a fag." I told him that this was why he never took the chance to enrich his life and how he would be a closet fag all his life.

I feel sorry for the sisters (queens) that have these problems in this day and age, who will suck several dicks a day and then try to make like they have nothing to do with the gay cause (rather than be placed in the categories they have in here). I think that they still have to grow up into the gay culture and learn that the days of hiding and being afraid of your own life must pass. They have to come out of the closet and fight for themselves with the rest of us queers. **INSIDE AND ALSO ON THE OUTSIDE, HIDING IS NOT THE ANSWER TO ANYTHING THAT NEEDS TO BE FACED!**

I have seen a boxer in panties kick as much ass as one in leather. Both were fags and were bad news to fuck with. (So am I when I get mad and they make me put down the purse and really be a mean mother bitch.) Some of the police that have called me "gay whore" in here have been embarrassed when push came to shove and they were whipped (or would have been if it had been fair) by this fag.

Hey, please send some more of those great books! Thanks!
LaVille Hannon
Box 2 — 14594
Lansing, KS 66043

leaving the question unanswered

Dear *GCN*:

Was it an accidental coincidence that each reproduction of the "Witchhunt Foiled" book cover had the "NO" answer to the rhetorical question *blocked out*?

Whether it was accidental or intentional, its absence leaves the question unanswered for the casual subscriber and further enhances the damage done to that organization by the witch-hunt itself. It would seem that a newspaper in our own community would have taken conscious care to be sure that the "NO" was visible whenever the title question was visible.

Pat Murphy
New York, NY

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 536-7733.

Education and support group for people with AIDS, their families, lovers, friends, and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with Fenway Community Health Center.

AIDS Action Line — 536-7733 or Massachusetts toll-free AIDS hotline, 1-800-235-2331.

AIDS Action Committee service, information, referrals and befriending about AIDS.

AIDS Hotline — Community Infectious Disease Epidemiology Program, City of Boston, 424-5916.

Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control. Officially determines number of cases probable and under investigation.

Fenway Community Health Center — 16 Haviland Street, Boston, MA 02115, 267-7573.

A gay-sensitive health care facility. Hotline information, medical work-ups, diagnosis, referrals, counseling. Participates in research efforts.

Gay and Lesbian Counseling Services — 600 Washington Street, Boston, MA 02111, 542-5188.

Provides individual and group therapy. Groups available for friends and lovers of people with AIDS. (Services provided

without regard for individual's ability pay.) Counseling and HTLV-III blood screening services for individuals concerned with exposure to the virus associated with AIDS. Co-sponsored with Department of Public Health. (522-4090)

Gay and Lesbian Hotline — 426-9371, Monday-Friday, 6:00 p.m.-10:00 p.m. Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 177 Harvard Street, Dorchester, MA 02124, 436-2848.

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — 709A Boston City Hall, Boston, MA 02201, 725-3307.

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers; distributes AIDS brochures, referrals.

National Gay Task Force Hotline — 1-800-221-7044.

Toll-free national hotline run by NGTF to provide information and referrals.

Springfield Downtown Ministry/Council of Churches — 293 Bridge Street, #205, Springfield, MA 01103-1402, 737-4125.

Counseling and referrals.

Daverik Associates

PLASTERING & REMODELING
Commercial — Residential

Fred Grimaldi

282-3961

Nobody Ever Taught You

how to build a circle of friends in a new city... how to distinguish between friendship, sex, and romance... how to create or join a gay family... which part of the community is for you. Help is available.

South End Counseling

Methuen: 687-4383
Boston: 437-9643



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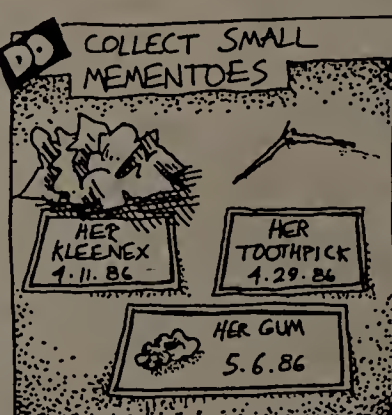
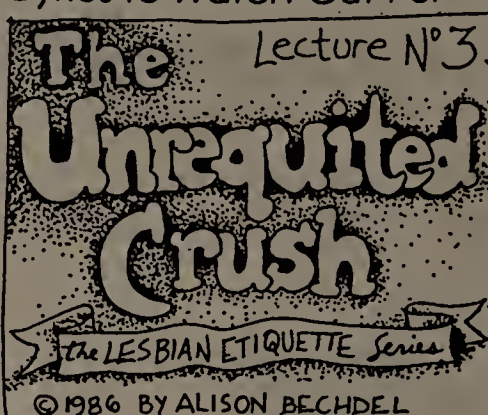
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Comic du Jour

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Minor Flaws: Sitting in the Back of the Movement

By Siong-huat Chua

"We will be gay until everyone has forgotten it's an issue. Then we'll begin to be complete." This statement from "A Gay Manifesto," written in the early days of gay liberation by the late Carl Wittman, proposes a vision that sees the end of the movement as in fact the end of the homosexual. By liberating the homosexual potential in everyone, the categories homo and hetero will no longer make sense. There lies true sexual freedom.

But the history of the gay movement has been the history of the gradual demise of this view of lesbian/gay liberation — a movement radically transforming sexuality and social attitudes — with a view of gay men and lesbians as a static minority. This is the current view of homosexuals as a ready-made one-in-ten minority that seeks equal rights under existing social arrangements—those rights enjoyed by the majority, that mutually exclusive other portion of the population.

This minority/equal rights orientation has historically had a limiting effect on the growth and strategies of the gay movement. The response of equal-righters to debates around important issues like S/M, man-boy love or transvestism has always been to draw the boundaries of the minority tighter. Boy-lovers or S/M dykes or drag queens are not really part of the minority and hence their issues can be dismissed from consideration. The homosexual minority movement in fact breeds its own minorities by rigidly defining who and what the mainstream homosexual should be.

The lack of progress in race relations in the lesbian/gay community can also be attributed to the same dynamics. After all, minorities, whether racial or sexual, are not ready-made, but are created. By progressively drawing more rigidly the definition of the mainstream homosexual, the gay movement sloughs off into bins labelled "minority" those who do not fit the norm. So, rather than moving towards a blurring of racial distinctions, the tendency has been the reverse. The mainstream continues to define itself as white and middle-class; people of color who have always considered themselves integral parts of the movement find themselves gradually relegated to the periphery — a fringe known as "minorities within the minority."

This tendency has been further exacerbated by the growing involvement of the gay movement in straight electoral politics. The infiltration of the ideas and methods of electoral politics into the gay movement has deepened the division between the manufactured categories of majority and minority. Straight politics thrives on the rigid categorization of minorities and their containment in approved roles. Minorities represent special interests, they speak for minority positions, they belong in Minority Caucuses. Theirs is to bargain and plead and cajole but they will always remain minor, peripheral to the center of power, the mainstream, the wielders and

jugglers of influence and "rights" who will always remain straight white men.

So, too, in the gay movement. People of color are automatically assumed to speak only to "minority" concerns or to represent the particular needs of their community while white activists will address the larger questions of the mainstream movement. With no vision of a breakdown of rigid racial categories, what appears to be a progressive outcome — the greater participation of "minority" peoples speaking to "minority" needs — merely goes to consolidate

the division between center and periphery — the real gay movement versus special interests, white gay people at the center versus racial minorities on the fringes. And as gay people have accepted their marginal status so people of color often accept theirs within the gay community, and see themselves only making a "minority" contribution in the area of race-related issues.

We all lack a vision where a gradual breakdown

Continued on page 8

A Day to be Seen . . . and to See Each Other

By Sally Jordan

As I look forward to another year's Gay Pride march a lot of things spring to mind: the anticipation of running into old friends, lovers, and roommates I haven't seen in a while, the dread of running into old friends, lovers and roommates I never want to see again, memories of other marches, the hope that it will neither rain nor be unbearably hot, the question of what to wear. Most of all, though, I think about visibility.

For this one afternoon out of the year, I can be seen as I am. I can hold my lover's hand on Dartmouth Street. The general public will not assume I am straight. And I can identify my fellow inverts without having to search for clues in a haircut or in an avoidance of pronouns. Nearly everyone, I suppose, who has a political or social axe to grind finds it exhilarating to be in a large group of like-minded people. But for us lesbians and gay men the thrill is particularly poignant, because we are so generally invisible. When we are not being reviled or threatened, we are being ignored; our very existence is denied.

Sometimes (to look on the bright side) this invisibility, when finally broken through, can lead to the cozy feeling of a secret club, the serendipitous surprises. For instance, last week a woman I had met in a non-lesbian setting asked me to babysit for her daughter. (I take care of children for a living, which really enforces my invisibility. I don't try to hide my queerness from my employers, but neither, the times being what they are, do I talk about it.) When I got to the woman's house, she told me she was not married and that her roommate and she were co-parenting the baby. I began smiling, and my grin widened when I met the roommate who was just back from softball practice. By the time I found a GCN in their bathroom, I was practically tap-dancing. I came out to the mother later that night, much to her surprise, and I'm sure the unexpectedness of our mutual discovery increased its pleasure.

Most of us have stories about this kind of delightful discovery — with a co-worker, a classmate at a reunion, even a relative. Gladdening though they are, they also serve to point up the hunger our invisibility causes us. Can you imagine a homosexual woman rushing home all a-quiver because the parents of a child for whom she is babysitting are straight?

Our reactions to media portrayals of homosexuality also show how starved we are for visibility. How many times have you seen *Desert Hearts*? for weeks, wherever two or three of us were gathered together, that movie was the topic. Do you remember the big dyke episode of *Hill Street Blues*? I don't normally watch that show as I'm not wild about gritty realism, but after seeing a lesbian in the promos, you better believe I was glued to the set. For the next few weeks I even had my lover, who's a fan of the show, on dyke alert, sworn to call me if the character appeared on the screen. And how about that Lynn Redgrave movie? I doubt I would have wasted my time on such mediocrity had it not concerned a lesbian relationship; since it did, I watched it all with rapt attention.

I doubt most heterosexuals can understand our desperate need to see ourselves portrayed, and to be seen ourselves as we are. After all, images of their lust and love blare out from billboards, magazines, movies, commercials, the subway, the street, and nearly anywhere else you can name. But I hope that a few viewers of Saturday's parade, as they clutch their opposite sex lovers and finger their wedding rings for reassurance, will consider how we feel nearly all of the time. And I hope for those of us in the parade an infusion of strength and courage. Especially now, with the homophobes using the fear of AIDS to fuel their hate and force us back in the closet, we need all the fortitude we can muster. We need to see each other, and to be seen.

Advertising Our Way to "Acceptance"

By Bob Nelson

Two Harvard professors, both, I am told, students of the human sciences, have come up with a plan of action for the lesbian and gay community. "A blueprint for transforming the social values of straight America," the authors say, "the welfare and happiness of every gay man and woman in this country demand it."

"Oh joy," breathe the millions. Finally, A Plan of Action. Where do we strike? The Pentagon? Wall Street? Farms, factories, nuclear power plants? How will we transform this country into a place where we're no longer hated, hunted, despised?

We advertise, say Marshall K. Kirk and Erastes Pill, the latter a pseudonym. Print ads first, radio and television later. Media exposure will win us our rights.

"Oh please," laugh the millions. "Give me a break."

Well, millions, listen up. It's easy enough to dismiss Kirk and Pill when all they do is publish their ideas ("Waging Peace," *Christopher Street*, #95, September, 1985.) It's not so easy when the authors present their program to national lesbian and gay leaders with the intent of seeing it implemented — as they did May 15-17 in Milwaukee at a media workshop sponsored by the National Association of Business Councils, a gay group in spite of its name.

A workbook prepared for the occasion included results from a Los Angeles *Times* poll showing how thoroughly homosexuals are hated in America, the "Waging Peace" article suggesting advertising as a way to combat that homophobia, a series of storyboards for the proposed ad campaign and several chapters from an advertising textbook.

The advertising, Kirk and Pill say, should talk about homosexuals as much as possible without actually portraying anything even remotely sexual, such as two people of the same gender in the same frame. Images of "dear old people, nice young people, and attractive women" are to carry our message, the workbook states. We are to be portrayed as "victims of fate" who "have made no 'choice'...to be gay or straight — and so cannot be held morally blameworthy."

Truly, the medium is the message. And the message such a campaign would convey is that we fully accept the (putrescent materialist) values of mainstream America and really have no desire to be homosexual.

Lesbian/Gay Pride, indeed!

Well, what if I did choose to be gay? Haven't we all chosen to be gay or lesbian, over unhappy marriages society would have us lead? Should we then be held "morally blameworthy?"

What if I'm not a "dear," "nice," or "attractive" (read: "white") person in the eyes of America? What

if I don't give a damn what America thinks anyway?

The strategy these two men propose is one of assimilating ourselves into the mainstream — when we are clearly different from it — and marketing that assimilation to the mainstream so it no longer feels threatened by us. However, we are not a commodity to be pitched to the consumer, like toothpaste or frozen dinners or vacations to the Bahamas. We are individuals with human freedom and dignity, and the advertising strategy is odious because it would devalue that freedom and dignity.



But that's not the only reason the advertising (ugh!) strategy is odious. Clearly, Kirk and Pill have accepted America's valuation of themselves as moral monsters — as demonstrated by Pill's use of a pseudonym, so afraid is he of being discovered. Simply put, America hates us and we hate ourselves. Let's deny everything we stand for, and maybe people will accept us.

That's called self-hate, and its clear manifestation in the authors' proposals is the reason I am lavishing so much of GCN's precious newsprint on them. Self-hate — denying who we are and what we stand for — is perhaps, next to AIDS, the most virulent disease infecting our lesbian and gay community. In this month of Lesbian/Gay Pride, one of the most important

things we can do is to recognize that self-hate, for it is by learning to love rather than to hate ourselves that we will help to transform society and our place in it.

If for nothing else, the "Waging Peace" article is valuable for its critique of the way gay activism is currently carried out. Where gay rights are now law, they have been legislatively enacted through lobbying individual legislators and promising gay electoral support, in the absence of support from the public at large. This "elite conspiracy" strategy can easily backfire, the authors recognize, as when Mayor Kathy Whitmire added protections for lesbian and gay employees to Houston's anti-discrimination ordinance, homophobes mounted an angry public referendum that struck down the law by a margin of four to one in January 1985. Much the same may be in the works for New York, where opponents of the city's gay rights bill, passed in March, have launched a referendum campaign to have the City Charter amended to strike gay rights from the books.

How are we to combat that kind of mass homophobia? Let's examine first why society hates us so. One, it's because society hates and fears sexuality, and it perceives us as being uniquely sexual beings. But two, society hates the unknown, and we are the unknown. Why doesn't society know us? Because we have not revealed ourselves to society. We're here — and there, and everywhere — but society hasn't caught on to that. Why haven't we revealed ourselves to society? Because society hates us, and we could easily lose our jobs, homes, children or lives if we came out. Why does society hate us so? Starting to sound familiar?

Continued on page 9

Minor Flaws

Continued from page 7

of rigid racial categories can take place, where participation and activism are not automatically determined along racial lines. This vision radically challenges the currently accepted notion of a perpetual and static racial division — where progress in race relations means merely greater or lesser participation by people of color in minority/peripheral positions. The lesbian/gay community and movement as a whole remains permanently defined as a mainstream of white middle-class people.

Equal rights assumes an acceptance of separation — of the categories that divide us. A more far-sighted strategy must work to break down the barriers — sexual and racial — that divide us into artificial categories. Only then can we begin to be complete.

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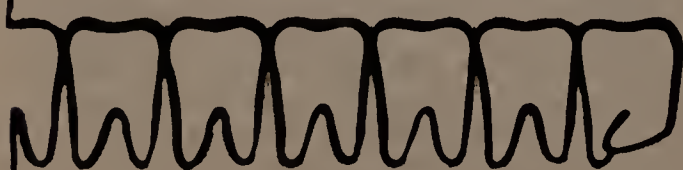
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A Political and Passionate Connection

By Jewelle Gomez

"Say it loud, I'm Black and I'm proud" was the multi-media rallying cry of Afro-American activists in the 1960s. It didn't take much for me to march to its rhythm. My feet, my head, my soul had been waiting centuries for the opening riff to that song of freedom.

So what if it meant I had to totally redefine my life? I was eager for the task. To forsake the safe harbor of Lady Clair for the unknown Afro Sheen territory was a small price to pay for the sense of history and community I felt when we all gathered together in praisesongs of our own names. And the pride was amplified by the knowledge that it was not the first time such songs had been sung, but that Ghana, Mali and Songhai had gone before.

To recognize an Afro-American connection was an act of revolution, of sedition. Not only did we now demand and die for the right to read, we wanted to read about our foremothers and forefathers in Africa — a place of mythological terror for the establishment.

In contrast to the emotional starburst of Black consciousness, my recognition of the word "lesbian" and its connection to my life seemed less drastic. The importance of women in my life had always been a given. And women's bonds, though devalued by society, were easily recognizable.

My lesbian connection also seemed at first to be somewhat intellectual and studied. The reach across the expanse of class, culture, race to find a common ground of support and pride, a common rhythm is more encouraging as a concept than as a practice. I couldn't run off to women's musical retreats and find my roots. Too often, "their" idea of kitchen table frankness and mine were not only different but in opposition.

My faith never flagged though. And twenty years after that rallying cry of Afro-American activists, I feel a similar joy when I pin on my "dyke of color" button. (Although no one has yet matched James Brown's genius at turning a serious slogan into dance music!) The joy I feel is not a simple-minded euphoria based on personal success, or even an abstract appreciation of the greater good my small efforts may have accomplished. It is, instead, the result of listening to the voices inside of me. They speak down from the ages, some soft, some loud, but all insistent.

Looking backward is always a good way to begin. Who tried to do this before us? What happened

when they tried? What did they leave? The women who left their song lyrics, like Bessie Smith, or poems like Angelina Weld Grimké may have lived on a conventional surface, but like many good rhythm and blues, jazz, soul songs, it is the syncopation, the silence between the beat that is the exciting, defining. It has become as important to me what was not said when Mabel Hampton was in her Harlem heyday as what was explicit. And if Radclyffe Hall doesn't measure up to my 1986 standard of a politically correct lesbian feminist, so what? She was a survivor of her age, able to leave a legacy most of us can only hope to leave for fledgling dykelets of the future. Giving voice to our lives was as correct a step as any of us could demand from the safety of our present.

Knowing there is someone else like you inspires pride. I'm not sure why. And I bet people who are parents could give a more perceptive explanation of the phenomenon. When I first met someone with the same first name as I, I was excited. Then proud. The name was unusual and we were able to band together at least in the moment of introduction. I don't know why, but it felt good.

Last year, when I spoke at the pride rally in New York City, I was as proud as I could possibly be — short of speaking in Boston and having my family there to hear me. In New York there were thousands of people listening who shared with me a kind of loving elemental to our being and feared by the rest of the world. The women, the men, as diverse as we were, with as many issues as we could clash on, heard the silent beat when we listened for it. It no longer had to be as crude as wearing a red tie or green on Thursdays. We were listening to each other and our histories to figure out what had gone before, what were the possibilities for the future.

I've marched with similar groups of women and men in many gay pride events. And many of them were there for the June 12 anti-nuclear rally and the commemorative March on Washington. And some will be there for the June 14 march against apartheid. This is a nuclear family of which I am proud. We keep listening to each other, trying to feel and hear what we're saying, waiting for the rhythm we can all march to. We keep trying different songs of freedom: "Lift Every Voice and Sing," "Imagine," "Here Come the Leaping Lesbians," "We Are the World," "God Save Us Nellie Queens." Say it Loud.

Special
Pride Supplement



Bob Nelson

Advertising Our Way to "Acceptance"

Continued from page 8

Well, it's time to break the chain, and not by advertising, either. Advertising, according to social science studies, does not usually change people's opinions. All advertising can do is mobilize people to act on their opinions — thus the heavy political advertising just before elections.

What can change people's opinions about homosexuality is knowing someone gay or lesbian. Surveys, for what they're worth, have shown this to be the case: People who know a gay person are more likely to favor gay rights.

Must we, then, become relatives and friends to homophobes? No, we don't have to. We already are. What we need to do is to come out to them, to love ourselves and our community enough to come out, wherever and however possible. In the end, that's the only way we will break the vicious circle of hating ourselves because society hates us.

Take a look at our lesbian and gay community. Is it worth fighting for?

Have you ever been in a gay disco full of sexy men when a Whitney Houston record comes on, and everyone who has a partner hightails it to the dance floor? And those who don't look a little harder at each other and decide yes?

Have you ever gone to a lesbian fashion show where the women wear leather and slinky silky things and scream in joy and sisterhood at their freedom to love one another?

Have you ever seen the determination in people's eyes at hearings or demonstrations for lesbian/gay rights, the urgency in our chants, our depth of desire to be who we want to be?

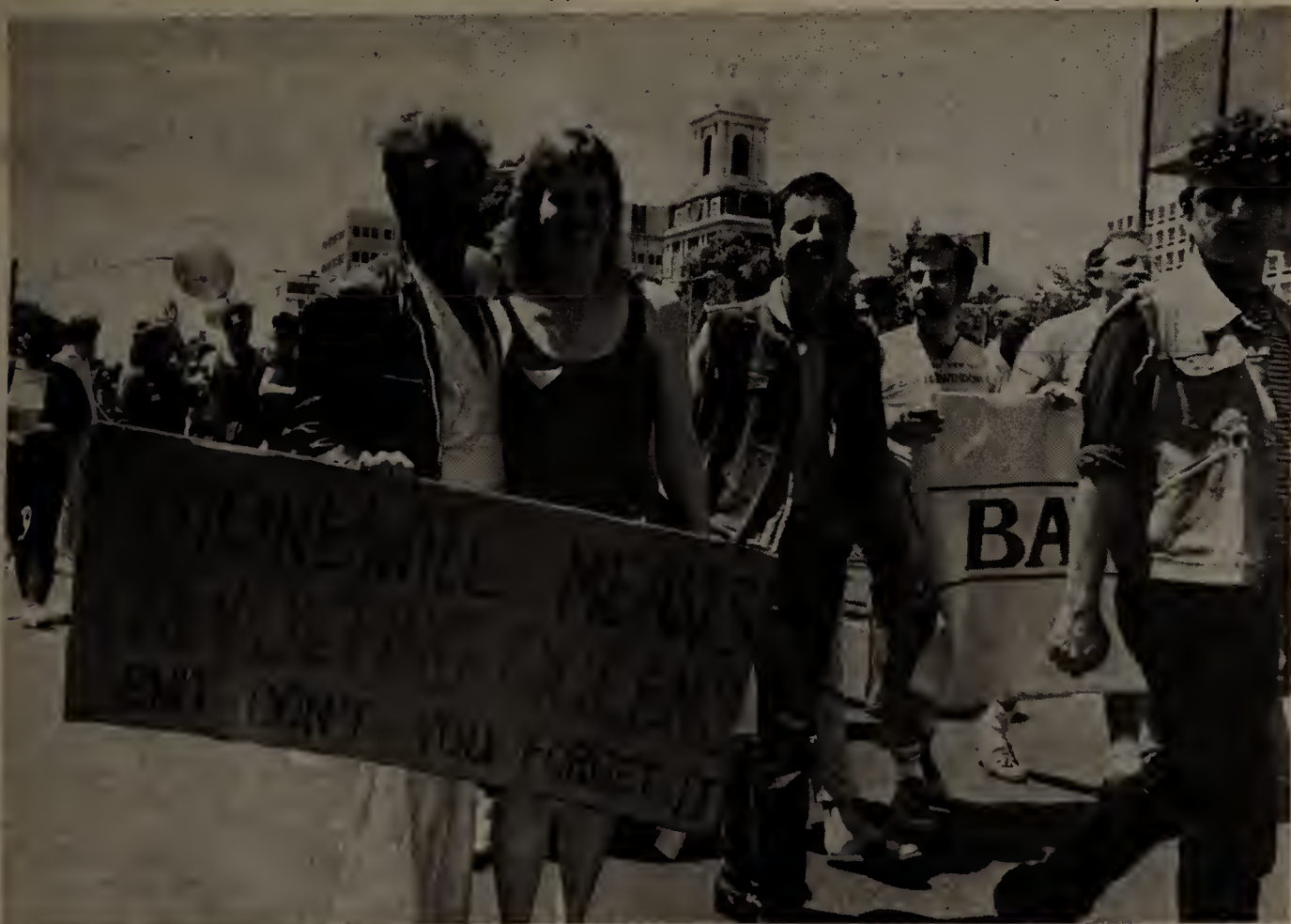
Have you ever seen an AIDS Walkathon, like the one May 18, with thousands of men — and women — chugging away for the cause, balloons in the air, the cheers of the crowd in their ears, so that someone's death will be a little less painful, so they'll feel a little more a part of something? Have you?

Have you ever been to a multi-racial men's conference like the one Men of All Colors Together is hosting in New York for July 4th weekend, as an alternative to a television huckster's Statue of Liberty weekend, with all the racist overtones that the celebration of "a nation of immigrants" implies?

Have you ever been to a Lesbian/Gay Pride march, our one opportunity every year to collectively stand up for who we are, link arms and revel in ourselves?

If we don't love ourselves, no one else will love us.

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Susan D. Fleischmann

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Fantasies & Memories Our Day to Act Out

By Patricia A. Roth

A lesbian friend's straight therapist just told her that being gay was her way of acting-out in her family, coming out an act of adolescent rebellion. While I hardly agree, as the Lesbian and Gay Pride Parade approaches, and I contemplate Prides I have known since my own coming out ten years ago, I can't help but snicker at the thought of all that outrageousness in public, all that thumbing-of-the-nose to the straight establishment that likes to stroll down Newbury Street or Fifth Avenue on a sunny day flaunting their "het"-ness, only to be suddenly assaulted by a turning round the corner of that wondrous Army of Lovers that all of us together represent.

The closet, or some half-way semblance of it, for most of us, on a daily basis, is a hard reality: the hand of the lover dropped when we walk past a certain group of rowdy toughs, the constant use of the word "roommate," or "single," the pretense of the "second bedroom." Just for this one day we don't have to do it: just for this one day we can all walk together, in one huge rag-tag motley crew, leather dykes and flaming queens, mothers with kids in strollers and a guy in a wedding dress on roller skates (the only one the press ever photographs), the Parents of Gays, the bar floats, the political banners, the poodles on leashes with lavender balloons tied to their collars.

Among other things, Pride means we can make a lot of noise (I especially remember myself and a woman friend shouting out "goddess" instead of "god" as we walked by an MCC contingent in New York City who were singing hymns.) I remember, too, single-voicedly getting everyone for a brief while to chant: "Two-four-six-eight: how do you know your wife is straight? Three-five-seven-nine: how do you know she isn't mine?" Even my intrepid sister-marchers chickened out when they realized what they were proclaiming to the hordes of straight gawkers watching us. Oh well, maybe next year! Another time, finding myself with a couple of women next to a lot of men, we began to chant: "Hey-hey-ho-ho—the patriarchy's got to go." Bless their little hearts, the guys did join in for a while. (And I was so shy growing up!)

My most special and moving Pride memory, though, is not one of voices raised, but of silence. In D.C., at the big march, my friend and I stepped out of the parade for a while to stand and watch the contingents flow by: Alaska, South Dakota, West Virginia. It was awesome—and noisy. Suddenly, a profound silence fell: there, moving past us, holding fingers up in the sign for "I love you" were hearing-impaired lesbians and gays from all over the United States. They were followed by marchers in wheelchairs and on crutches; truly that day, we were everywhere, and everybody.

My favorite Pride fantasy is to establish the "George and Martha Street Mime Players." (All interested apply to me care of the paper.) This is where several of us do portable guerilla street theatre in front of straight crowds during the parade. We would just go up to a knot of "hets" on the corner, pretend to be "George" and "Martha" sitting down to breakfast. "George," says Martha ominously, "I have something to tell you..."

My most memorable Pride experience personally took place one year when the bus we took from Connecticut to New York failed to have a bathroom, nor did any establishments on the route of the March. My menstrual sponge (this was during my bean-sprout period) badly needed changing, and I almost got to fulfill the ultimate Dyke Acting-Out fantasy of having a bleed-in all the way to Central Park.

Now that I'm older and tamer (well, only on the surface), my fantasies revolve around getting to watch the Parade from an exotic roof-top garden while being plied with Perrier-and-lime and semi-sweet chocolate by a gorgeous (female) creature who owns the townhouse and wants to keep me in it (again, any takers apply to me at the paper). Don't know if I'll get to do that one this year, folks, but have a great—and outrageous —Pride anyway, all of you!

Getting It for the First Time... and Every Time

By Christopher Wittke

My friend Alan is planning to visit Boston for this year's Lesbian/Gay Pride March. He is 19 years old, kind of out of the closet and pretty darned excited about leaving our Connecticut hometown's small-town mentality to take part in his first Pride Day.

I've got to admit, I am the ideal host for a neophyte Pride marcher. Why, I am the veteran of a single Lesbian/Gay Pride Day experience myself. Last June, at the tender age of 23, after years of recognizing and for the most part accepting my homosexuality, I moved to a city with a sizeable gay and lesbian community and finally took part in my very first Pride Day celebrations.

I was among the earliest people to gather at Copley Square last year accompanied by my straight female roommate, who kept asking, "Will people just assume I'm a lesbian?" "No," I lied. "Besides, I suggested you make a t-shirt that said 'I'm not gay, but I support gay rights.' But no, you thought that'd be condescending."

As kick-off time drew near, I found myself growing more and more excited. Thousands of lesbians, gay men and our supporters descended onto Copley Square. Then all of us, some on floats, many affiliated with organizations, began our jubilant march through the streets. "Isn't this great?" I asked my roommate, my voice swelling with, well, pride at the multitudes of people, all shapes, sizes and colors who had turned out to say, "We are here, world, and we have No Regrets!"

I've found that not everyone has such positive feelings regarding Pride Day. My Heart-Throb, who will most likely roll up this newspaper and bop me over the head with it when he reads this, insists that "Pride Day doesn't accomplish anything." I try to over-dramatize my feelings: "Only if you consider the reaffirmation of our very existence... a literal coming out to each other and the rest of the world in a defiant shout that 'We Are Everywhere' a non-accomplishment. I think you're smart enough to recognize the importance of that." Upon hearing my sarcastic tone, my Heart-Throb responds with a "Perhaps I'll write a scathing article about why I don't like Pride Day..."

"Great!" exclaims another friend. "I hope he does write that. I'm bored silly hearing about how great Pride Day is. I go to it every year, and believe me, it gets more tedious every time. Each year you run into more people you don't want to see and you're forced to smile and be nice to them."

"This all sounds eerily reminiscent of my high school prom," I think. "What if Al doesn't have a good time at his first Pride Day after the big build-up I've given him for the past year? Or worse, what if I don't enjoy myself as much?"

Well, to Al and anyone else getting ready to take part in his or her first Pride Day: as you march through the streets with literally thousands of your lesbian and gay brothers and sisters, you will experience the palpable sensation of solidarity and strength through numbers which seems to burn like a fire through the throng. There is no need for that to be a First-Timer's-only feeling. We can choose to keep that fire burning for the next Pride Day, and the next, and the next after that. It seems to me to be a pretty big accomplishment. Be proud.



Susan D. Fleischmann



Pride '71: Boston's

By Charley Shively

Boston's first Lesbian and Gay Pride march to commemorate the Stonewall Rebellion was held June 26, 1971. Militant and uncompromising, our first march may have been the best so far in Boston's history. The Gay Male Liberation Front had published 5,000 copies of the first issue of *Fag Rag*, June 16th, and Gay Male & Female Liberation Front members had conducted a workshop on Sexism during the week leading up to the parade. Our emphasis was on the connection between the oppression we suffered as a result of sexism and the oppressions of class, empire, race and powerlessness.

We had chosen four symbolic sites for protest: a bar, Police Headquarters, the State House and a Church. The march assembled at Jacques, a working-class bar on the corner of Piedmont and Broadway, much like the Stonewall in New York. At Jacques (which was locked tight) we read a protest demanding more response to community needs and asked for a bulletin board to post notices of events, meetings and other happenings. At one time Broadway had run from South Boston to the Common; urban renewal had brought many changes (the turnpike, Howard Johnson's) including a new name: Kerry Village became Bay Village. Jacques' management even then did not want any publicity and our demands were met with little response. In fact a little later when two of us were selling *Fag Rag* on the Piedmont & Broadway corner we were warned that a brick would fall on our heads if we remained. Today the patrons of Jacques are treated worse by the management and by the neighbors than in 1971.

Next stop was Police Headquarters on Berkeley Street. Again everything was locked up, and although we hadn't announced which police station we would confront, they seemed to know we were coming. The building was totally dead except for the ubiquitous camera lenses taking our pictures. A statement was read on the steps denouncing police brutality against homosexuals. While the police department now has better public relations, they are actually more efficient in harassing us and they haven't budged an inch on the issue of civilian review. The vice squad still stalks homosexual gathering places and could benefit from the 1971 recommendation that they ignore "acts of prostitution, pornography, homosexuality and gambling."

Next stop was the golden domed State House. Here



isterous Beginning

a protest was read denouncing the centuries' long persecution of homosexuals by the state. Then (and still on the books) was Massachusetts' Crime Against Chastity #32: "Whoever commits the abominable and detestable crime against nature, either with mankind or with a beast, shall be punished by imprisonment in the state prison for not more than twenty years." After all these years still no bill banning discrimination, still no sodomy repeal; only persecution for foster-parents. Our fourth stop was St. Paul's Cathedral, where we denounced all the centuries' long persecution by churches, which had been, and still are, being endured.

Finally, we rallied near the Parkman Bandstand and there had a closet-smashing and a book-dumping. The cardboard closet was ripped apart and thrown in a trash-can along with cardboard signs of infamous books by psychiatrists, whose names hardly bear repeating. That evening there was a volleyball game and a dance at the Charles Street Meetinghouse. Since Mayor White's house is only a few doors from that church, he was reported to have sent a representative next day to Randy Gibson threatening to close the church if another dance was held there. At that time, bars were closed if the licensing board caught men dancing with men or women with women. Emma Goldman said, "If I can't dance, I don't want to be in your revolution." Today, the lesbian/gay dancing in bars, at events, at parties and even on the streets represents one of the grand triumphs of our liberation. Our preachers, politicians, teachers, doctors, therapists, writers, psychologists, lawyers, newspapers, businesses and other lesbian/gay achievers owe everything to our dancers.

My account of the march in Boston bears repeating in 1986: "This week we have been taking the first steps here in Boston to bring all lesbians and gays to recognize the oppression of their closets. To see how unacceptable life in the ghetto is. This is only one step in our journey. Having identified and discussed our oppression, we need to move together into groups, we need to organize to do what one individual (no matter how liberated) can never do alone. And our organizations need to move to do more than bring us out and together, they must lead to a third stage of liberation where we people take hold of our own destinies."

A Community of Genuine Caring

By Henry C. Chinn, Jr.

As we again stop to celebrate what we have come to know as Lesbian and Gay Pride, I thought it would be good to talk about what pride means, or can mean.

It is rather heartening that some of us can, even for just one day, come together with others who have symbolically opened the door to life by accepting who they are. I say symbolically only because I still at times wonder whether this pride we celebrate really exists among all who march. I assume that it probably does not exist among many who choose not to participate. Also I recognize that this method of public demonstration is not to everyone's liking, even to those who have accepted themselves.

One of the dictionary definitions of pride is to belong to oneself. How many of us really feel a sense of belonging? How many are really happy being gay or lesbian in 1986? Although strides have been made, I know the winds of change have not moved as rapidly as many of us would have liked.

It is hard for most societies to adjust to change, to not resist, to let it happen. We like to hold on to what are termed "old fashioned" values and concepts, even when they have no basis in present day reality. Sexual and racial differences are particularly suspect in terms of these old thought patterns. Racial and sexual differences cause those who consider themselves superior, for whatever reason, to be uncomfortable. Being comfortable is one of the hallmarks of this society: no one should be disturbed. Indifference, neglect and ignorance are allowed to continue so that society's tranquility can be preserved. We who are perceived as "different" are told that change will only come gradually. And now, the old-thinkers in our society add AIDS to their tale of woe about our "different" lifestyle. How do we deal with this reality?

I believe we can start a process of healing in our own communities. We can help each other come to terms with the truth about ourselves. We can help each other feel like we truly belong. Many suffer from fear of death, lack of love, loneliness and lack of meaningful purpose in their lives. Until individuals are helped to cope with what is lacking, and are able to replace emptiness with joy, we will not be able to accelerate the change process in terms of people's thinking in the society as a whole. We are our own liberators. Those who govern cannot give us what we will not claim ourselves. This is true in South Africa as it is in most struggles to overcome a physical encumbrance.

Many of us have gone through this process and now we can help our sisters and brothers to begin to love themselves. We can encourage them to end self-denial and to begin self-acceptance. We are our own reinforcement and we should be able to look to each other for support. We should celebrate who we are, every day, not just in June.

All this said, there is much to be proud of, especially the way our community has come together around the issue of AIDS. Let's hope this is the beginning of another dimension to our struggle, a more personal, more evolved interaction with each other, which will hopefully engender real emotional and thoughtful communication. Let us hope we can pull together as things get even rougher; our need for community is stronger now than ever before. This misfortune can strengthen us and our resolve will be a living memorial to those who have passed on.

"The condition that is now called gay was then called queer. The operative word was faggot and, later, pussy, but these epithets really had nothing to do with the question of sexual preference. You were being told you had no balls." I quote James Baldwin only to reflect on the meaninglessness of words if you don't accept their given definitions in terms of who you are.

We create our own meaning and our efforts must be channeled into creating new options for ourselves, to make this community a model of what can be—if we want it to be. It is not a question of "balls"; it is a question of individual will. We can use our will to reaffirm ourselves, to create new options, to build a community that can be a gift to ourselves and to those who see the value of our lifestyle. Pride at this point is our reaffirmation of self, our desire to create new options, our ability to build a new sense of community based on love, respect and genuine caring.



Take a Look for the Faces Missing from our Crowd

By Veneita Porter

I sit here on a cold, rainy Saturday afternoon and wonder what happens to a dream deferred. I refuse to believe that an angry bunch of queens went out and nearly got themselves killed in '69 so that over a decade later their political descendants could sit over brunch in Boston's gentrified South End, discussing real estate values. "Racism in the gay/lesbian community" has become a trendy issue, gone to seed and left rotting at the roadside. How many of us, black or white, can actually say that we have people of color in our lives? No, not just a single lover or a token friend. How many of us are involved in anything other than gay or lesbian struggles?

Every year as we chant and carry banners, I march hoping to see more faces of color nestled in the sea of white. I have to ask myself, "Would these same people march to support tenants' rights?" Have some of us become so liberated that we can settle into our relative comforts and forget the women and men locked behind bars because they are lesbian or gay? If "we are everywhere," then surely there are queers among the poor and homeless; as we strive for the middle class and beyond, I can't help thinking that we are leaving someone out.

The gay/lesbian community suffers from much the same malady as affects the rest of the country: either our bellies are too full, or else they're too lean for us to think about anything that lives beyond our backyards. Would Reagan have bombed Libya or Grenada if they were white nations? I wonder what it feels like to be gay in these countries.

Recently while I waited for a bus, I counted 27 single mothers within the space of 40 minutes. Much the same sight can be seen on any street corner in poor working class neighborhoods across this great land of "ours." Soon Massachusetts voters will have another opportunity to limit access to abortion to a select few. The last year it has been our foster children; sometimes in custody battles it is our biological children.

Lately lesbians have been sprouting big bellies and wearing them proudly and independently. Ads for sperm donors can be seen in many of our publications. In a time of sexual fear and reprisal, especially in terms of AIDS, how long do you honestly think this will last? People are controlled through their children. Mothers unable to work or go to school because of inadequate or unaffordable daycare will attest to that fact. Just because we are gay or lesbian does not mean these things do not affect us.

The Atlanta murders are starting up again. This time the victims are elderly black women, taken in the privacy of their own homes. A black man's murder is still unsolved on the west coast.

I will march this June as I do every year. And as I look at the faces marching around me, the best part of me will be screaming "Wake up!"

Five Years and Counting... Progress in a Troubled Time

By Joseph Beam

Five years ago when I came out as an openly gay Black man, it seemed, perhaps out of my naivete or sheer blindness, to be an easier time to be gay: the disco music was hot; anonymous sex was still celebratory, not ridden with fear and anxiety; and AIDS had yet to become a household word.

Five years ago, William F. Buckley, Jr. was not suggesting quarantining gay men; the gay/lesbian liberation movement, which had been birthed by Latino and Black drag queens at the Stonewall Inn, still held the promise of a more racially inclusive embrace; and the Black community seemed ready to begin working through its homophobia. Five years ago, it seemed like the Reagan machine could be defeated and that the Right was not nearly as formidable as it seems today. Five years ago, although embroiled in a civil war, South Africa was not writhing and seething with violence; the MOVE debacle had not occurred; Grenada had not been invaded; nor was the U.S. government going to spend \$2 billion to relocate Navajo and Hopi families from their Arizona homelands.

Five years ago, I believed the world would be a better place if only we knew the words to songs by Holly Near and Charlie Murphy.

Tonight as I sit on my stoop on Spruce Street, the main drag through Philadelphia's gay ghetto, three white men are riding in a convertible, the lone one in the rear seat holds a bat. It is too late on this pre-summer evening to be returning from a softball game. I imagine them having just left a bar, all juiced up, and saying, "Let's go fuck up some faggots!" Their actions, surely meant to intimidate, move me to neither fear nor anger. This is life in the '80s and these are the people we organize against. Are these the same men who shouted at me, "Nigger, faggot," prioritizing their hatreds? In another place would they be members of the Klan? Are these the men who bomb abortion clinics on weekends, welcomed the thrashing of Quaddafi, and support aid to the contras? These men, inspired by drink, fear and ignorance, embody so much of what is wrong in

America: the terrorism of Ronald Reagan, at home and abroad, the new muscled macho icon represented by Stallone and the lets-kill-it-now-'n-ask-questions-later mentality. These are difficult times. If you are gay, a person of color, a woman or poor, someone is waiting to kick your ass simply because of who you are.

Yet this morning as the sun peeks over my shoulder, I focus not on last night's provocateurs. I am hopeful. A half-decade ago there was not an

emerging literature by Black gay men, urban warriors like Essex Hemphill, Craig Harris, Assotto Saint, Gil Gerald, Ray Melrose and Henry Chinn standing shoulder to shoulder, in support and in battle. I am grateful too for my lesbian sisters—Judy Grahn, Audre Lorde, Cherrie Moraga, Barbara Smith, Michelle Parkerson and Pat Parker—whose words have been sustenance, the nourishing meal upon

Continued on page 14



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People's Needs Go Unanswered by "Mainstream" Movement

By Craig G. Harris

Prior to embarking upon the banner waving and back patting which marks every annual Gay Pride celebration, we need to pause for a reality check; an inventory of just how far along we've come in the progressive lesbian and gay movement.

The recent trend toward coalition building in the lesbian/gay movement has largely been one of lip service. Outreach to lesbians, Third World gay men, and transpersons, among others in our community, has remained minimal, causing the gay movement to continue to be an elitist movement dominated by white males. This, despite claims of efforts toward inclusion.

It is sadly ironic that the Black and Latino drag queens responsible for the 1969 uprising at Greenwich Village's Stonewall Inn—which we allegedly commemorate with gay pride festivities around the country—are not given their due credit as the grass roots initiators and heroes of the battle for gay rights.

We need to look at the hierarchical structure of our national lesbian and gay organizations which wonder why they have not effectively garnered the support of the Third World gay and lesbian communities: increasing memberships and volunteer participation from among those ranks, while at the same time maintaining staffing patterns which could clearly be viewed as racist or sexist.

The extremely few Third World lesbians and gay men employed by such institutions are frequently placed in support staff positions of low visibility,

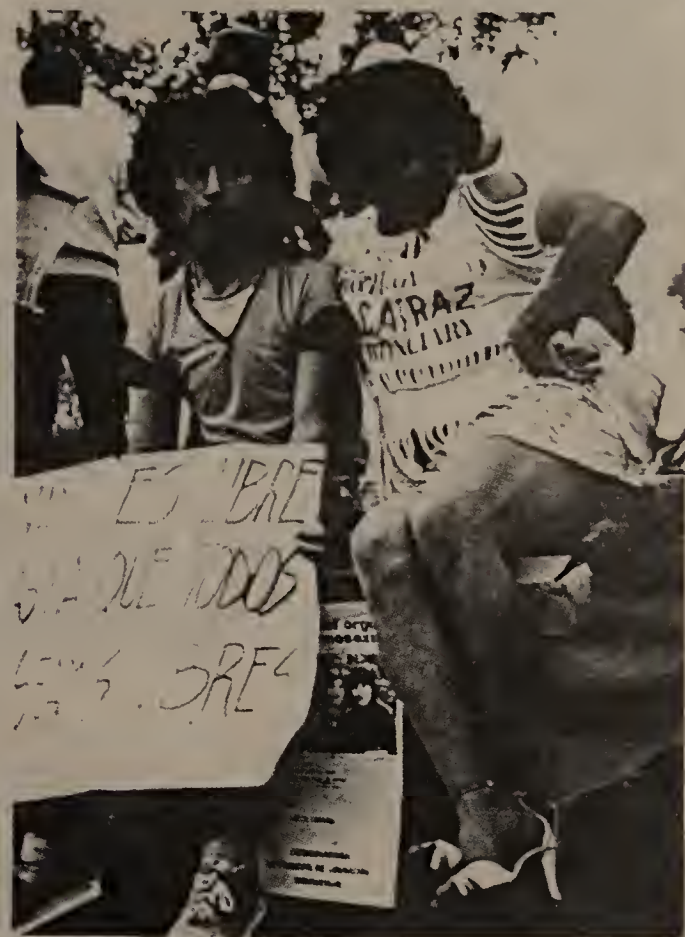
reflecting the model of the heterosexual corporate world. Of all the national gay organizations and non-profit AIDS service organizations, only two are directed by Third World gays, none by women. Clearly, the movement which received much of its impetus from the revolutionary actions of Black and Latino drag queens is now being managed and operated by white males whose sexual proclivity is the only demographic characteristic separating them from their heterosexual counterparts. In many cases, these leaders have assumed the persona of oppressor where issues of gender, race and class are concerned. The "mainstream" gay movement has not been successful in its attempts at integration on any level, and as a result, a number of institutions have formed to respond to the needs of lesbians, gay men, and transpersons who might otherwise find the gay movement of little relevance to their daily lives.

For many, the challenge of sodomy laws or the introduction of "gay rights" bills is remote, as these members of our community tackle personal problems which may include: substance abuse, unemployment/underemployment, child custody, and discriminations along the popular lines of gender and race.

The concerns of these populations are often catered to by local initiative, those which rarely receive assistance from major funding sources.

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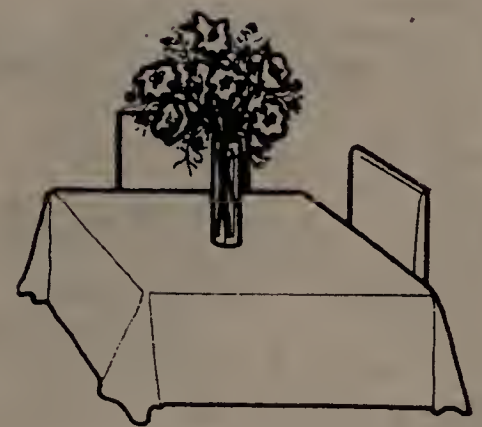
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Five Years and Counting... Progress in a Troubled Time

Continued from page 12

returning to the camp.

More personally, a half-decade ago my parents thought this all a phase, which deserved no conversation. Today they are more likely than I to bring up gay issues over dinner or to send newspaper clippings on gay topics. Their movement from silence to affirmation is not isolated. A friend, another Black gay activist, received these words from his mother: "...I've always had to stand in awe of your strength and courage. It far surpasses my own. It is people like you whose relentless efforts make a positive, constructive contribution to and impact upon our stubborn society. You have my continued prayers."

It is heartening when our parents begin to make the connections. Their attendance at the 1963 March on Washington, which, in fact, had been organized by a Black gay man, Bayard Rustin, is no different than our attendance at a gay rights rally. We struggle and march and stand demanding deserved freedoms.

So, at this moment of five years and counting, I am more tired than I imagined I could be, weary of battles I thought were won long ago, but ferociously Black and gay and proud. Pleased to be among an army of lovers, a band of gunless outlaws who shoot to free.

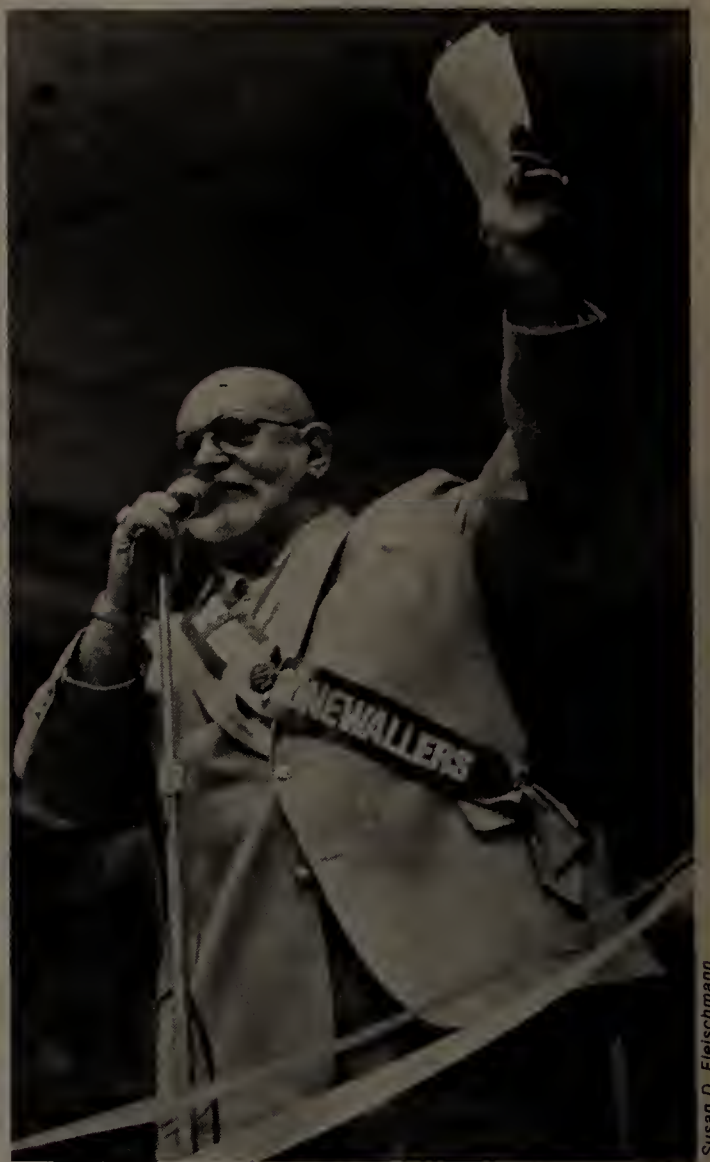
People's Needs Go Unanswered by "Mainstream" Movement

Continued from page 13

Similarly, the people who facilitate these programs are rarely highlighted in the gay media. They are not the stars of the movement. They are the unknowns who work diligently, often behind the scenes, servicing the many in our community who are in dire need of financial, emotional and practical support.

This is understandable when we acknowledge that the gay media is governed by middle class, white gay males. Very few Third World journalists appear in the gay press and even fewer sit on the editorial boards or hold the positions of editor or publisher of gay periodicals. This is even more evident when we look at gay-operated electronic media, such as radio programming and cable TV stations.

This year, as we prepare to celebrate our accomplishments in the struggle toward equality for lesbians and gay men, let us honor those whose stories we have not been fortunate enough to benefit from—those who somehow do not fit the mold of the "mainstream" gay movement because they are of the wrong gender, color, or economic status. Let us move forward building viable coalitions and eradicating the institutional sexism, racism, and classism which has characterized our movement. Let us be equally aware of how much has been left undone, as we are of those battles we have won.



Susan D. Fleischmann

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Debbie Rich

*Stride
into a Marvelous
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with the folks who
have been at the
heart of the fray for 13
years: the volunteers,
staff and board of
directors of
Gay Community News.*

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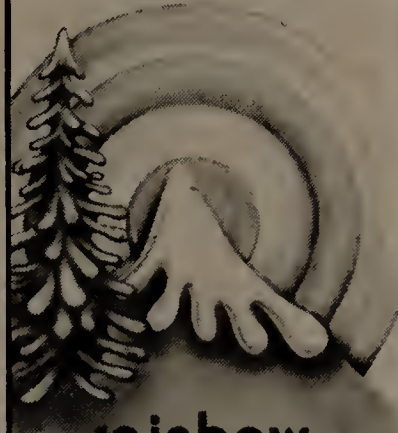
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WOMENCRAFTS

373 Commercial St. Box 190 Provincetown, Ma. 02657 (617) 487-2501

What is ComQuest?

ComQuest is Boston's premier gay matching service. ComQuest's computer based matching system enables you to meet gay men who match your preferences (and you theirs) for age, race, personality, interests, lifestyle, physical attributes, safe sex, and local residence.

ComQuest is not an escort service, and our members do not and may not charge any fees as a result of contacting other members. Our members are gay men, just like you, who want a different, interesting, effective way to meet gay partners for dates, friendships, or lifelong relationships.

ComQuest began providing gay matching services in 1982 for Chicago area residents, and now covers the northeastern states (Maryland and north), Atlanta, and California. Future expansion is planned to all major metropolitan areas of the country. We have provided matches for thousands of satisfied gay men during our first four years. We currently have over 5000 members nationwide and are receiving hundreds of new members per month.

Who Can Use ComQuest?

If you live in or plan to visit any of our coverage areas, and you want to meet compatible guys safely, then ComQuest is for you! It doesn't matter whether you're young or old, rich or poor, white or black, tall or short, small or large, shy or aggressive, ComQuest can help you meet compatible men. We are not selective, so that you can be.

In order to assure that members will receive matches only from the areas they specify, applicants living outside a given coverage area may not be "listed" for other members to contact but may still receive matches from that area. If you want matches from Chicago, Atlanta, Los Angeles, or San Francisco, please ask us to mail you the appropriate application form. This is a great idea for travelers! Call 800/633-6963 toll free to order additional application packets.

How Does It Work?

Take a look at the questionnaire to the right, and you will see just how specific you can get as to the types of men you can meet and the types of relationships you can specify. And you can restrict your matches to those who share your feelings about "playing safe."

ComQuest's matching system, using a high speed computer, analyzes your detailed questionnaire responses and compares each of your weighted "ideal match" descriptive responses with the corresponding "self" descriptive responses of all current members, and vice versa, keeping track of the 20 members having the highest matching scores.

What Does It Cost, And What Do I Get?

This is the best part. For only \$20 you get the contact information for the 10 people who are your best matches from our current pool of members. And you get a six month membership, during which other new and current members may be matched to you and receive your contact information on their lists of matches (if you choose to be listed, that is). You can know of these matches only when they contact you.

In appreciation for helping us quickly build up our membership in the our new coverage areas, those responding to this ad before July 31 will receive a coupon worth \$10 good for ordering additional matches later, in addition to membership pamphlets containing advice on using ComQuest services.

You may order additional sets of matches (\$10), make changes in your application data (\$5 to \$10), or both (\$15), and cancel or reinstate your contact information listing (free) at any time during your six month membership.

How Can I Be Sure I'll Get My Money's Worth?

ComQuest has received many unsolicited testimonials from members who have become lovers or who are otherwise quite pleased with our service. (Not to mention the fact that most of our members choose to renew their memberships upon expiration.) Our services cost less than a typical night on the town. However, if you are not satisfied, you will receive a prompt refund of your membership fee.

OK, I'll Try It. How Do I Fill Out This Form?

This is the hard part. But it can be a lot of fun, too. It is very important to do it right. If you do not follow the instructions we cannot guarantee the results. Refer to the application form to the right when reading the following instructions.

Questionnaire Instructions

Step 1. Enter your mailing address (for our confidential use).

Step 2. Enter your contact information and a brief description of yourself and/or your interests (so new members can contact you). Those living outside the areas listed under the Residence category must leave this blank.

Step 3. Describe Yourself by circling the word me beside each descriptive item which is a true description of yourself. You should circle at least one me under each category. Circle more than one, where appropriate.

Step 4. Describe Your Ideal Match by circling the word veto, no, ok, or yes beside each and every item (including those by which you circled me) to indicate to what extent you would want that item to be true of your match. Circle exactly one of these responses per item.

Circle yes if you would like for that description to be true for your match. This is a vote for a trait—not a guarantee.

Circle ok if you don't care one way or the other. This is an abstention—no vote either way. Lines left blank count as ok.

Circle no if you would not like for that description to be true for your match. This is a vote against—not a disqualification. Treat it as a "maybe."

Circle veto if you want no matches with anyone for whom that description is true, even if they have other desirable qualities. This is a disqualification, and is not affected by category rank. Treat it as an absolute "no." We recommend that you circle between 10 and 15 vetos to restrict age, race, residence, and other important traits of your matches.

Note: We guarantee 10 matches minus your number of vetos over 15. For example you are guaranteed 7 matches if you circle 18 vetos. If you circle 25 or more vetos you are not guaranteed any matches. You will receive one dollar credit per match less than the guaranteed number, applicable to future ComQuest orders.

Step 5. Rank the Categories. The questionnaire is divided into 16 categories. To insure that your responses on less important items will not override your responses on the more important items, you must indicate which items are important to you. There are two ways, using the blank to the left of each category heading. Either:

Rank each category from 1 to 16 in its order of importance to you, with 1 as the most important and 16 as the least (use each number once), or

Put a check mark in the blank beside the five most important category headings, leaving the rest blank.

Note: Your matches will be based mostly upon the more important categories, with the less important ones serving only as tie breakers. No's and yes's have very little effect in the lower ranked or unchecked categories. Some of your matches may have traits by which you circled no. However, vetos work the same regardless of category rank.

Example: Here is an example of how a hairy man with a mustache looking for a smooth partner with a mustache should mark the form if he regarded "Facial/Body Hair" as his second most important category.

2 Facial/Body Hair

me veto no ok yes Smooth (rarely shave)
me veto no ok yes Clean shaven
me veto no ok yes Mustache/goatee
me veto no ok yes Full beard

me veto no ok yes Smooth (no body hair)
me veto no ok yes Hairy legs, smooth chest
me veto no ok yes Hairy chest, smooth back
me veto no ok yes Very hairy (teddy bear)

What's the Final Step?

When you have completed the application, carefully remove it from this publication, and mail it and a check or money order for \$20 to the address at the left edge of the questionnaire. In order to assure that your matches are picked from the largest possible selection of members, we will hold your first order until July 31. Turnaround will be 14 days for orders received after that.

Step 1 — Please print your name and mailing address below. This is only for our use in mailing you your matches, and is kept confidential.

Name _____
Address _____
City _____ Zip _____
Phone (____) _____ (optional)

I hereby affirm that I am at least 18 years of age and that I will hold neither ComQuest nor its owners liable for the behavior of the people I meet as a result of its services. (Your signature and date are required.)

Signed _____ Date _____

Steps 3, 4, and 5 (See instructions to the left)

Residence

As with the rest of this form, circle veto by the residential areas from which you do not want to receive matches.

me veto no ok yes Washington, D.C. area
me veto no ok yes Baltimore (N.E., Md.)
me veto no ok yes Philadelphia (E., Pa.)
me veto no ok yes Pittsburgh (W., Pa.)
me veto no ok yes Upstate New York
me veto no ok yes Boston (E. Ma./R.I.)
me veto no ok yes Connecticut/W. Ma.
me veto no ok yes Vermont/N.H./Maine

Type of Relationship

me veto no ok yes Lover (exclusive)
me veto no ok yes Lover (nonexclusive)
me veto no ok yes Romantic fling
me veto no ok yes Sex buddy
me veto no ok yes One night stand
me veto no ok yes Phone sex

me veto no ok yes Penpal/occasional visits
me veto no ok yes Friendship (platonic)

Entertainment/Social Activities

me veto no ok yes Fine arts events
me veto no ok yes Live entertainment
me veto no ok yes Rock concerts
me veto no ok yes Spectator sports events
me veto no ok yes Going to the movies
me veto no ok yes Dining out
me veto no ok yes Parties
me veto no ok yes Dancing

Hobbies/Interests/Sports

me veto no ok yes Computers/electronics
me veto no ok yes Photography/arts/crafts
me veto no ok yes Aerobics/body building
me veto no ok yes Volleyball/softball/etc.
me veto no ok yes Tennis/racquetball/etc.
me veto no ok yes Cycling/skiing/swimming
me veto no ok yes Camping/hiking/climbing
me veto no ok yes Cooking

Economic/Job Status

me veto no ok yes Non self supporting
me veto no ok yes Unemployed
me veto no ok yes Self supporting
me veto no ok yes Full time student
me veto no ok yes Blue collar
me veto no ok yes Clerical/office
me veto no ok yes Business/entrepreneur
me veto no ok yes Professional/executive

Miscellaneous/Contact Info

me veto no ok yes Have no privacy at home
me veto no ok yes Have no transportation
me veto no ok yes Sensory/speech handicap
me veto no ok yes Ambulatory handicap

Step 1 — Please print your name and mailing address below. This is only for our use in mailing you your matches, and is kept confidential.

Name _____
Address _____
City _____ Zip _____
Phone (____) _____ (optional)

I hereby affirm that I am at least 18 years of age and that I will hold neither ComQuest nor its owners liable for the behavior of the people I meet as a result of its services. (Your signature and date are required.)

Signed _____ Date _____

Steps 3, 4, and 5 (See instructions to the left)

Contact information includes

me veto no ok yes Both phone & address
me veto no ok yes Address but no phone
me veto no ok yes Phone but no address
me veto no ok yes Sexually explicit language

Religious/Political Beliefs

me veto no ok yes Catholic
me veto no ok yes Protestant
me veto no ok yes Jewish
me veto no ok yes New Age/Spiritual

me veto no ok yes Very religious
me veto no ok yes Not very religious
me veto no ok yes Conservative
me veto no ok yes Liberal

Vices

me veto no ok yes Non smoker
me veto no ok yes Light smoker
me veto no ok yes Heavy smoker

me veto no ok yes Non or light drinker
me veto no ok yes Moderate drinker

me veto no ok yes Non drug user
me veto no ok yes Occasional user
me veto no ok yes Frequent user

Personality

me veto no ok yes Independent/assertive
me veto no ok yes Easy-going/laid back
me veto no ok yes Self confident/outgoing
me veto no ok yes Shy/reserved/quiet

me veto no ok yes Responsible/mature
me veto no ok yes Youthful/carefree

me veto no ok yes Cool/level headed
me veto no ok yes Warm/affectionate

Masculinity/Social Attire

me veto no ok yes Very masculine
me veto no ok yes Fairly masculine
me veto no ok yes Somewhat feminine
me veto no ok yes Very feminine

me veto no ok yes Western/leather
me veto no ok yes Jeans/casual
me veto no ok yes Preppy/aemiformal
me veto no ok yes Drag/Transvestite

Age Range

me veto no ok yes 18 to 20
me veto no ok yes 21 to 24
me veto no ok yes 25 to 29
me veto no ok yes 30 to 34
me veto no ok yes 35 to 39
me veto no ok yes 40 to 49
me veto no ok yes 50 to 59
me veto no ok yes 60 or over

Height/Weight

me veto no ok yes -Shorter than 5'6"
me veto no ok yes Between 5'6" and 5'9"
me veto no ok yes Between 5'9" and 6 feet
me veto no ok yes Taller than 6 feet

me veto no ok yes Slimmer than average
me veto no ok yes Average for height
me veto no ok yes Heavier than average
me veto no ok yes Very heavy

Race/Nationality/Hair Color

me veto no ok yes Black
me veto no ok yes Asian/Oriental
me veto no ok yes Latino/Hispanic
me veto no ok yes Caucasian

me veto no ok yes Black/brown/auburn hair
me veto no ok yes Blond or reddish hair
me veto no ok yes Graying or white hair
me veto no ok yes Balding

Facial/Body Hair

me veto no ok yes Smooth (rarely shave)
me veto no ok yes Clean shaven
me veto no ok yes Mustache/goatee
me veto no ok yes Full beard

me veto no ok yes Smooth (no body hair)
me veto no ok yes Hairy legs, smooth chest
me veto no ok yes Hairy chest, smooth back
me veto no ok yes Very hairy (teddy bear)

Body Build/Genital Attributes

me veto no ok yes Muscular
me veto no ok yes Average
me veto no ok yes Delicate

me veto no ok yes Small to average size
me veto no ok yes Average to large size
me veto no ok yes Very large endowment

me veto no ok yes Circumcised
me veto no ok yes Non-circumcised

Favorite Bedtime Activities

me veto no ok yes Cuddling/caressing
me veto no ok yes J/D (manual stimulation)

me veto no ok yes French active (gives BJ)
me veto no ok yes French passive (gets BJ)

me veto no ok yes Greek active (anal top)
me veto no ok yes Greek passive (bottom)

me veto no ok yes Experimental/kinky
me veto no ok yes Safe sex only*

* If you insist on "playing safe" and prefer to use condoms if engaging in Greek activities, circle me and yes for this item. Circle veto if unwilling to "play safe." Circle no, ok, or yes (but not me) if willing to go either way.

TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer
All Roommate and Housemate Ads
that are Prepaid for Two Weeks

We will run until you find a roommate.

Ads will not be automatically renewed. You
must call in every additional week you want
the ad to run. Phone calls will be accepted
all day Mondays and Tuesdays till noon.

ROOMMATE WANTED

2 JLF seek JF for independent, friendly,
gt apt. Low rent. Nr Davis Sq.
Kosher/veggie. Pls call 623-8603. (48)

Gay Woman seeks roommate for So
End, 2 bdrm apt. \$150 (under rent con-
trol) + utilities. Cats only. Avail immed.
No security deposit. For info call Mike
at GCN, 426-4469. (48)

AVAILABLE JULY 1

Near Tufts and Davis Sq. L woman
seeks same to share 2 Bd apt, nice,
sunny, good location. Independent,
reliable, no smoking, please. \$400 mo.
776-0960. (48)

LF, professional, 29 seeks roommate
and apt in Salem. \$300-50 incl. util.
Have small dog. Seek quiet, relaxed liv-
ing. Donna-423-7330 x 1223, days. (48)

2 LF seek LF for great JP apt. Wood
floors, wd, yard. Resp. neat, non-smkr.
No cats. Avail 9/1 or mid-summer.
\$253 + .522-2921 before 10:30. (48)

DORCHESTER POPE'S HILL

LF seeks 1 or 2 roommates for great 3
bedroom apt. Hardwood floors, lots of
light, porch, fenced in yard. Pet
negotiable. Rent \$675 plus utilities.
Split 2 or 3 ways. Available immed. Call
426-3302 eves or weekends. (48)

OUR APT IS A HOME

LF, SF + cat sk 1 more F for Inman Sq.
apt. We are semi-coop, fun non-
smokers. 1 more cat ok. \$250 + chp util.
661-7295. morn or eve. (47)

WONDERFUL ROOM AVAIL. JP

Room avail in large J.P. apt close to
health health food store, arbor. Orange
and Green lines. Room avail June 15.
Rent \$210 includes heat-no other
utilities. If you are 30+ LF who can
tolerate living with 2 indep LF and one
kitty. (No more pets, pls.) Please call
after 10 pm, Cate or Barbara at
524-0754. Apt is sunny with back porch
and + + + landid. (47)

ROOM FOR RENT

Large sunny room available now in our
Victorian home. Tree-lined street. 10
minute walk to Ashmont T. Share house
with 3 LF's. No pets. \$300/mo heat +
util incl. Carol or Deborah at 288-3137.
(47)

IN THE COUNTRY

Single L seeks same to share far-
mhouse with me & part-time daughter
age 6. No smokers. \$275 includes util.
wood heat, yard, garden. Some barter
possible. 50 mi west of Boston: com-
mute to southern NH, 495, Lowell,
Worcester, western MA. 386-7737. (47)

HOME TO SHARE

2 GM seek housemate for 2 bdrm
furnished, clean, neat, coop house. Warm,
friendly atmosphere. Sunny private
yard. Seek responsible person with
outgoing personality. References
preferred. Convenient to T. Parking,
animal lovers only. \$250+. 628-8065.
Call after 5 or leave message. (47)

ROOMEZE

ROOMMATE REFERRAL SERVICE
SERVING THE GAY COMMUNITY
3 MONTH LISTING \$15
NEW OWNER — CALL TODAY!
783-9004 (V14.3)

Oak Sq. Bri. Prof L 30's seeks room-
mate for clean, quiet 4 rm apt in hse. No
alcohol, drugs, cigs or pets. \$262.50 +
util. Avail 7/1. Call 782-7732. (47)

LF 32, prof, seeks 2 others to share 6
rm, 3 bdrm, 2nd fl apt in Davis Sq. 2 por-
ches, yard. \$233 each plus. 628-4379 (47)

APARTMENTS

APT FOR RENT-DORCHESTER

Renovated 6 rm, 2bdrm, hwdwood fls,
eat-in-kit, w/d hookup. Bk prch & yd.
Owner occ. \$575 mo. no util. Non-
smoker pref'd. 282-3216. (48)

P-TOWN COTTAGE

Rte 6-A, lge 2-bdrm, shared privae
beech, \$400 per week. (617) 9847. (48)
Revere, "Breakers" new ocean front
condo, 2br. 2B. Incl. a/c, full appli kit,
ww carp. Parkg. Indoor pool, sauna,
balc, mins from Bost, "T", Logan.
\$167,500. Owner 358-7933 eves and
wkends. (48)

Sublet entire or 1/2 large apt while I'm
away. \$350 total (\$175 aplece), 4 rms &
kit, lvr, porch. Cat ok. Dates flex. LF cd
stay as roommate. 876-7483. (47)

P-TOWN WATERFRONT

ON BEACH In quiet West End, hear the
waves and seagulls: newly renovated
1-bedroom apt w/garden, deck, laundry;
sleeps up to 6. 1 week min. \$650. Phone
(617) 487-2771 or 262-7396. (V4.4)

JP 2 BDRM. \$550+. Near T, O-Line.
New paint, avail July 1. Call 524-7390.
(48)

SUMMER RENTAL

LAKESHORE PRIVACE— MAINE

Secluded seductive cabin-3 bedrooms,
stone fireplace, loons at night. June
-Sept. S Roberts. (212) 597-6646. (14.5)

NORTH TRURO

2 Bedroom house, fully equipped in
quiet location near beaches 8 miles
from P-town. \$625 week. (617) 487-0604.
(48)

APARTMENT FOR RENT

2 BDRM, hwdw flrs, good cond, pts ok,
priv pkg 2 cars, near T, LF owner oc-
cupied, \$475 + util, 324-6822, Malden.
(47)

Jones Hill Dorchester, choice of 2 effc
apts, prk, view, trees, air, light, one
sundeck, lesbian owned, \$450 includes
heat and all utils, 436-2583 or bkkpr at
442-6166 days. (49)

PUBLICATIONS

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism.
Quarterly of commentary, analysis,
reviews, cartoons & humor by and for
women who agree to disagree—who are
still political, but not necessarily cor-
rect. Sample \$1; sub \$5; more if/less if.
LesCon, 584 Castro, no. 263G, SF, CA
94114. (V14.18)

GUARDIAN: Independent radical
newsweekly. Covers Gay, women and
minority struggles and international
progressive movements. Special offer-4
issues *FREE*. Write *Guardian*, Dept
GCN, 33W 17th St. NY, NY, 10011. (ex)

off our backs

Celebrating 15 years of radical feminist
journalism. We bring feminist national/
international news analysis and
reviews each month. \$11 year, 11
issues. (\$15 for contributing subs) \$20
institutional fee. Sample-\$3 for 3
issues! Write 'off out backs' Dept GCN,
1841 Columbia Rd. NW, Room 212
Washington, DC 20009. (ex)

OUTRAGEOUS WOMEN

National Journal of woman-to-woman
S/M. Diverse feminist quarterly of S/M
fact, fiction and photos. \$11/yr. Single
issues \$3. Must state you are over 18.
SASE for info. PO Box 23, Somerville
MA 02143. (EX)

ORGANIZATIONS

D.O.B

Support organization for leabians, 1151
Mass Ave, Camb. OCBC. Raps every
Tues, Thurs at 8:pm. Special raps for
35+, parents, ynger women, baby
boomers, singles, coming out, issues
forum. All 8pm. Monthly events, outing
club, library. Info: 661-3633. All women
invited to participate. (V13.35)

BLACK AND WHITE MEN TOGETHER
Multiracial group for all people. Call
(415) 431-1976 or write BWMT, suite
140, 580 Castro St. SF, CA, 94114.
(V14.15)

LESBIANS

Are you lesbian, Bisexual or unsure?
Looking for a group to go to?
Come join us at BAGLY.
Call Tony, 497-8282 (V13.32)

"JOHNNY DIED TODAY"

14 year old Joey will blow out his brain,
Eddie will overdose, and David will
slash his wrists in the days to come. All
because you're too scared to protect
them. SASE for info, \$2 stamps, 64
page newsletter. \$20 sub/mbrshp.
"Reality Inc". PO Box 73, Paramus, NJ
07653. (?)

GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities in-
clude religious observances, potluck
dinners, discussions, folk dancing, etc.
For events, check GCN calendar. Call
(617) 782-8894 or write PO Box 11, Cam-
bridge, MA 02238. (V14.35)

MAN/BOY LOVE

A support group for intergenerational
relationships. For more information
send \$1 to: NAMBLA-GCNAD at 537
Jones ST, NO 8418, S.F. CA 94102 or PO
Box 174, New York, New York 10018.
(V14.23)

CONCORD MEN'S GROUP

A support group in Central N.H. for Gay
and Bi-sexual men on Fri, at 7:30 pm.
For more info, call Gay Info-line of N.H.
at (603) 753-9533. (V14.18)

NASHUA Area Gays

A support/social group for Merrimack
Valley Gays. Call (603) 868-5840 or write
PO Box 885, Nashua N.H., 03060. (47)

SAILMATE

Network of Gay men & women boat
owners in New England area. Summer
rendezvous planned for various ports.
For further info call Chuck, 267-3198.
(48)

Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF
PRISON FIGHT AGAINST THEIR BONDAGE
(Alexander Berkman, *Prison Memoirs of an
Anarchist*).

I would like to hear from TS/TV of all
ages, pre-op, post-op. I'm a jailhouse
lawyer. Would like to hear from a lot
of people. I like chess, swimming,
basketball, movies and music. David
Lewis ADAMS, 360846, Rt 1 Box 1,
Wynne, Huntsville TX 77349.

Looking for someone to share my life
with. Willing to answer whoever is
willing to share their sunshine with
me in this gray place. Roger STAF-
FORD, 103767, Box 97, McAlester OK
74502.

I am looking for some friendship
(which could change with time!) I love
cooking, singing, camping, movies
and having fun. Please write John
LOWE, 09194-074, Box 1000 St Unit,
Butner NC 27509.

Would like correspondence from (or
every!) body. I enjoy playing guitar,
reading, writing, and an occasional
artist. Would like to develop a lasting
penpal friendship. Theolonius
VELASQUEZ, 378738, Rt 2 Box 20,
Midway TX 75852.

Gay B/M, 29 who likes to travel, loves
music and basketball is looking for
other similar males to correspond
with. Montgomery WHARTON,
EF-187638, 4A-07, 3001 Gordon Hwy,
Grovetown GA 30813.



My hobbies are stamp collecting,
poetry, woodworking, and outdoor
sports. I am doing all kinds of
research on AIDS too so if you could
send me the info packet you mention-
ed I would appreciate it! Brent
MORGAN, 18289, Box 14, Boise ID
83707.

I read about your prisoner program in
the Black and White Men Together
newsletter. I would very much like to
have someone to write to. My hobbies
are woodcraft and working out. I
make jewelry and sailing ships and
am able to sell them so I have no need
of outside support. I just need a pen-
pal. Glenn L. JOHNSON, 8834, Box
41, Michigan City IN 46360.

I love fashion and attire designing,
music, modeling and music. I'm a
licensed cosmetologist and would
like to correspond with (all) TS, TV
and gay men!! I lonely, though a love-
ly person in heart and mind. Steve
DEVIRIS, 880194, Box 1500 (231),
Cross City FL 32628.

I am searching for a few penpals (or
more). I love to write letters. (I'm 24
and considered 'goodlooking'). Please
write. Robert GRAHAM, 83219-012A,
3600 Guard Rd, Lompoc CA 93436.

I'm a gay male who would like to cor-
respond with other gay males in or
out of prison. I plan to relocate to Cal.
or Wash. (state) when I get out. Would
like to make a friend. Stanley MUR-
PHY, Box 7689, 3405 Deer Park Dr SE,
Salem OR 97310.

Being in prison is very depressing
and lonely, especially if you're gay. I
need some correspondence with the
outside. I enjoy music, dancing, etc.
Brian LONG, 175156, Box 4571, Lima
OH 45802.

I'd like to write a fresh minded man
who likes very hot letters. Norman
NASON, 261754, Box 900, Shelton WA
98584.

I do enjoy writing and maybe could
pay for an ad in your paper by writing
about some of my experience in here,
if you would let me know what would
most interest the other readers. That
could help save time by me not send-
ing something that everyone already
knows about. Thanks. William
McGEE, 33885-B401, PO Box 2, Lans-
ing, KS 66043.

Patently I am awaiting a star to join
the constellation. My name is OOU,
What is your name? I revolve sunrise
to sunset. After sunset I am the stars.
The constellation is OOU & ? Paula
COPPOLA, 75A 1884, Box 149, Attica
NY 14011.

I am an attractive, fun-loving pre-op
transsexual seeking penpals who are
sincere, vulnerable, reliable and look-
ing for a lasting friendship. Allen
BRYANT, 81A 3657, Box 149, Attica
NY 14011.



ATTENTION ALL PRISONERS!
Please see page 2 for an important
News Note for you!

TV—TS Support!

Any Incarcerated gays or transsex-
uals can contact any of the below
prisoners for info on the legal,
surgical, endocrinological
(hormonal), or psychological aspects
of transsexuals or gays and the law.
We are forming an organization: TIP
(Transsexuals In Prison), Allyn
SCRIBNER, 380398 Eills 1-C-6, Hunt-
sville TX 77343; M.J. ASHFORD, 1479
Collins Ave, Marysville OH 43040; or
Vanessa MERIWETHER, 24493-18-2A,
Box 30, Pendleton IN 46064.

People and businesses listed in *Transsex-
uals In Prison* (available from Vanessa
Meriwether, Box 41-24493, Michigan City
IN 46360, for 50¢):

Minority Prison Project, Box 3541, Little
Rock AR 72203.

U of Minn Law School, R. Lasso, 285
Law Ctr, 229 19th Ave, Mpls MN 55455
Tania Volen, 200 Main, Tennent NJ
07763

Gary Price c/o Lewis et al, 1210 One
American Sq, Box 85028, Indpls IN 46282
George Secrest Esq, 3401 Louisiana No.
270, Houston, TX 77002.

Peggy Chang, c/o Cal. Prisoner, 1317
18th St, San Francisco CA 94107

ACLU Transsexual Rts Comm., 31815
Camino Capistrano (L), San Juan
Capistrano CA 92675.

Douglas Englehorn, 2740 1st Ave, San
Diego CA 92102.

Gender Identity Ctr, 3715 W. 32nd Ave,
Denver CO 80211 (Attn: T. Kelly)



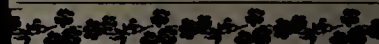
NAMBLA Bulletin (from the
North American Man/Boy
Love Assoc.) is available for
FREE to people imprisoned
for sex with 'minors'. Write
Rock Thatcher, Box 32697,
Phoenix, AZ 85064.

USEFUL NUMBERS —

Only about 1 in a thousand of all
missing children actually are taken
by anyone other than a parent. So the
child savers' own statistics point to
the urgent problems WITHIN the
"families" and not to some external
problem with "molesters." (Spread
this around to the "good christian
family" types in there who blabber on
and on about "baby rape")



Left Bank Books sends **FREE**
(donated) books to prisoners and also
gives 35-40 percent discounts on
specific titles. Write: BOOKS FOR
PRISONERS, Box A, 92 Pike St.,
Seattle WA 98101.

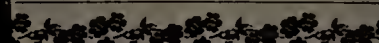


GCN PRISONER READERS!!
IF YOU STOP RECEIVING THE
PAPER, IT IS FOR ONE OF TWO
REASONS: THE PRISON IS MESSING
WITH IT, OR YOU DID NOT RESPOND
TO GCN'S ONCE A YEAR LETTER
ASKING IF YOU ARE STILL THERE.
IF YOURS STOPS COMING, YOU
MAY WANT TO PROTEST. WE'LL
SEND YOU SOME INFO ON HOW TO
DO IT. STAY IN TOUCH.



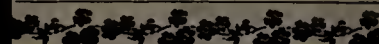
SAVE STAMP MONEY!!!

For first class postage, up to the first
ounce is 22¢; then it's only 17¢
for each ounce after that! (not 22¢) You
can usually put 2-3 sheets of legal
size paper in an envelope for 22¢



PRISONERS/LOVERS !!!

We'd like to, but we don't have the space
to print BOTH your love notes to each
other and also all the penpal ads we get.
We'll do it when we can, but our first
commitment is to keeping folks on the in-
side and outside in touch.



Feminine GM searching for a special
guy. No hangups about race, age etc.
I'm versatile and loving. I love nature,
animals, travel, music, gay literature
and cooking. Please send SASE if
possible. Jon "Silver" VOLLNAR,
177-067, Box 45699, Lucasville OH
45699.

My sign is Scorpio and my favorite
color is blue. I love sucking a big
clean cock. Would like to write some-
one. Eveart 'Smiley' CARLINE,
059275, J-30, Box 699-W, Sneads FL
32460.



Gay & Lesbian Pride '86

**June 14
to
June 29**

14 saturday

Boston — 16th Annual Lesbian/Gay Pride march and rally. Meet at Copley Sq., 11AM. Rally on the Common, 2PM. Rain-date: June 15. Info: 391-3411.

Boston — **Dance to Life**, a benefit for the Fenway Community Health Center and the AIDS Action Committee. Boston Center for the Arts, Cyclorama Hall, 539 Tremont St. 9PM-2AM. \$12 in advance, \$15 at door.

Boston — **Amethyst Women Gay Pride Dance**. YWCA, 140 Clarendon St. 9PM-1AM. \$5 more/less. Drug-and alcohol-free event for women. Free childcare by reservation. Info: 523-3772.

Cambridge — Opening night of the Arzner International Film Festival Tribute to Third World Women and American Women of Color. Week-long program. Carpenter Center, Harvard Univ. 7PM. \$3-10. Info: 876-3821.

Cambridge — **Lesbian Singles** discussion: "Romance." Old Cambridge Baptist Church, 1151 Mass. Ave. \$1. 8PM. Group will go dancing afterward. Info: 661-3633.

Boston — **Black & White Men Together** after-rally Get Together. 62 Boylston St., Apt. 317. 4PM. Info: Richard or Dwight, 426-5472.

Dorchester — **GALA Pride Party & raffle**. 7PM-midnight. Info: Carol, 825-4463 or Charles, 288-8029.

Cambridge — **Before Stonewall**, sponsored by Old Cambridge Baptist Church in honor of Gay Pride. 1151 Mass. Ave. 8PM. \$2 donation. Info: 864-8068

Dorchester — "From Boston to Soweto," commemoration of **Soweto Day**. Franklin Field/Harambee Park. 1PM. Info: 236-1958.

Boston — **Lesbian & Gay Interfaith Coalition** annual Pride Day service. Arlington Street Church, 351 Boylston St. 10AM. Sign interpreted. Childcare provided. Info: 364-6399.

15 sunday

Roxbury — Unitarian Universalist worship celebration for lesbian/gay pride. The First Church in Roxbury, Elliott Sq. 11:30AM. Info: 522-2425.

Cambridge — **Pink Triangles** presented by Old Cambridge Baptist Church in honor of Gay Pride. 1151 Mass. Ave. 8PM. \$2 donation. Info: 864-8068.

Watertown — GLOW monthly meeting and Gay Pride Celebration. 7PM. Info: Deb/Paul, 924-6044 or Robert, 926-8326.

Boston — **Fag Rag/Bad Attitude** reading. Glad Day Bookshop, 43 Winter St. 6-8PM. Info: 426-4469.



Ann Maguire, Pride speaker

Cambridge — Arzner Film Festival presents **Michelle Parkerson**, filmmaker and poet, reading and screening her films. Carpenter Center, Harvard Univ. 8:30PM.



Boston Pride route, June 14: gather at Copley Plaza, 11am; rally on the Common, 2pm.

FORWARD TOGETHER!

Roxbury — First Annual Lesbian/Gay Pride Church Supper and **Contra Dance**. First Church in Roxbury, Parish House, Putnam St., Elliott Sq. 5:30-10PM. Info: 445-8393 or 442-4980.

16 monday

Cambridge — Self-help group for women drug addicts. Women's Center, 46 Pleasant St. 7:30-9PM. Info: 354-8807.

Cambridge — Films from Latin America & Films of Asian-American Women. Arzner Film Festival. Carpenter Center, Harvard Univ. 6:30 & 9PM.

Boston — "Venceremos!" — Amandla! cabaret for South Africa and Central America. Villa Victoria Cultural Center, 85 W. Newton St. 7:30PM. \$8 at door, \$6 in advance. Food, wine, beer. Info: 491-5816 or 720-2265.

17 tuesday

Boston — A Night of International Music and Dance in support of Mel King for Congress. The Channel, 25 Necco St. 8:30PM. \$10. Info: 424-1041 or 864-5464.

Boston — Mass. Gay & Lesbian Political Caucus meeting. Northeastern, Snell Bldg., Rm. 222. 7PM. All welcome. Info: 262-1565.

Cambridge — "Ways of Seeing: Perspectives of Third World and American Women of Color Directors," a panel discussion. Carpenter Center, Harvard Univ. 6:30PM.

Cambridge — **LEGACY**, drop-in social for lesbian & gay elders & their friends. Cambridge Committee of Elders, 15 Pearl St., Central Sq. Info: 725-3485.

18 wednesday

Cambridge — Films about South Africa. shown as part of Arzner Film Festival. Carpenter Center, Harvard Univ. 6:30 & 9PM.

Cambridge — **Fat is a Feminist Issue** discussion and support group. Women's Center, 46 Pleasant St., Central Sq. 7:30PM. Info: 354-8807.

19 thursday

Boston — **GCN's** production night: all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

Dorchester — **GALA Annual Meeting**. 7PM. Info: 288-8029 or 825-4463.

Cambridge — Drop-in discussion group for women with incest histories, topic, "Letting Go." Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 492-1818.

Boston — Video premiere: *A Conversation with Brian McNaught on Being Gay*, sponsored by Dignity/Boston. Arlington Street Church. 7:30PM. \$5. Info: 536-6518.

Cambridge — "But Then, She's Betty Carter," and other films shown as part of the Arzner Film festival. Carpenter Center, Harvard Univ. 6:30PM.

20 friday

Boston — **GCN's** volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

Cambridge — Gaylaxians, a social group for gay people & their friends interested in Science Fiction & Fantasy literature. 7:30PM. Info: Gaylaxians, c/o Dumas, P.O. Box 1373, Kendall Sq. Branch, Cambridge 02142.



Kate Clinton, Pride entertainer

Cambridge — Films of the Caribbean & of Black American Women, shown as part of the Arzner Film Festival. Carpenter Center, Harvard Univ. 6:30 & 9PM.

Cambridge — Sun Songs 2, a summer solstice celebration with storyteller Jennifer Justice. 186 Hampshire St. 7 & 9PM. \$5. Info: 391-3744.

21 saturday

Newport, RI — Newport Coastline Bike Tour with the Chiltern Mtn. Club. 10AM. Info: 636-2984.

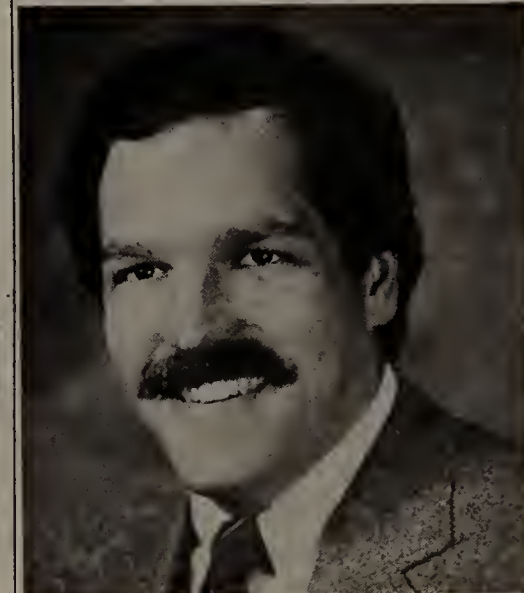
Cambridge — **Black Men's Association** old fashion house party. Info: 442-8238.

Vermont — Two Notch/Two Loop Bike Trip with the Chiltern Mtn. Club. A two-day trip. Info: John, 864-0823.

Salem — NSGLA Trolley Mystery Tour. Riley Plaza. 7PM. \$6. Info: Steven, 744-9088.

Cambridge — **Open Screening** as part of the Arzner Film Festival. 5PM. Free. "Las Madres de Plaza de Mayo," 9:30PM. Carpenter Center, Harvard Univ.

Boston — "Something About the Women" live interview with **Patty Larkin**. WMFO 91.5 FM. 11AM.



Bob Ebersole, Pride speaker

23 monday

Provincetown — *Womantide's* annual **Lesbian Whale Watch**. MacMillan Wharf. 2:30PM. Dress warmly. \$15. Info: 487-3574.

24 tuesday

Boston — **LEGACY**, drop-in social for lesbian & gay elders and their friends. Clarendon St. YWCA, 8th floor. Info: 725-3485.

Boston — "Say It Sister," monthly radio magazine hosted by Madge Kaplan & Tania Schreiber. WMBR 88.1 FM. 7-8PM.

26 thursday

Boston — Gay Boston presents video recap of Pride '86. BNN-TV, Cable A3. 7PM.

Cambridge — Women's Spirituality Group. Ceres Grove. Women's Center, 46 Pleasant St., Central Sq. 7-9PM.

Dorchester — **GALA Bridge** with Scot & Bill. 7:30PM. Info: Scot, 282-9348 or Rudy, 282-5671.

28 saturday

Boston — Sex & Love Addicts Anonymous conference. Mass. Mental Health, 74 Fenwood Rd. 8:30AM-4:30PM. \$5. Info: 625-7961.

Boston — Boston to Provincetown Bike Ride with Chiltern Mtn. Club. 126 miles. Info: Bob, 266-3812.

Boston — "God, Gays & the Bible" with Rev. Troy Perry. BNN Cable A3. 8PM.

Boston — "Sanctuary: The Spirit of Harriet Tubman," by Kate Rushin & the Underground Railway Theater. Cultural Center, Villa Victoria, 85 W. Newton St., South End. 7:30PM. \$5-10. Info: 497-6136.

Boston — Rally to stop forced relocation of Big Mountain tribes. Boston Common across from the State House. Noon. Info: 424-1176 or 628-7241.

29 sunday

Boston — Metropolitan Community Church, a Christian church of the gay & lesbian community. Worship service. 7PM. 523-7664.

Boston — Rock Against Sexism tea dance. 1270 Club, 1270 Boylston St. 6-10PM. \$2. Info: 739-6566.

Calendar compiled by Miranda Kolbe

GayCommunity News

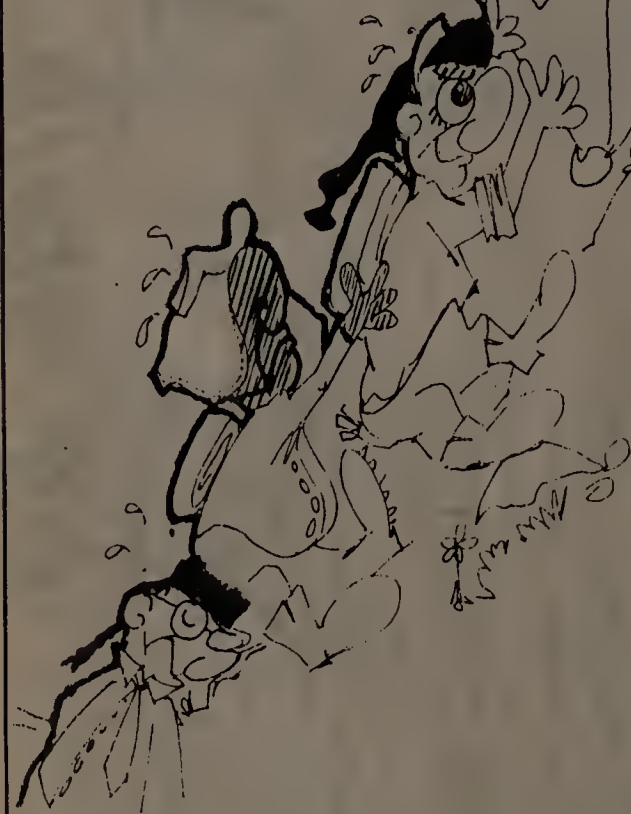
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I would like to contribute towards a subscription for a lesbian or gay prisoner. \$

Enclosed is my check or money order for \$

Make your check or money order to:

Gay Community News, Suite F
167 Tremont Street, Boston, MA 02111